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Kabbalah of Creation

THE MYSTICISM OF ISAAC LURIA,
FOUNDER OF MODERN KABBALAH



TRANSLATED AND WITH COMMENTARY BY

Eliahu Klein

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"Eliahu Klein's translations of the Lurianic canon are faithful and yet poetic. His understanding of Isaac Luria's relationship to World Spirituality has an integrity that few have attained. Klein's writing provides the English reader with a rare window into the Kabbalah as it really is."

—PINCHAS GILLER, Professor of Jewish Thought, University of Judaism

"... *Kabbalah of Creation* offers a readable, verse translation of the intriguing text, "The Gate of Principles," that is printed at the beginning of the Hebrew edition of Rabbi Chaim Vital's *The Tree of Life*. ... However, this book is much more than a translation. *Kabbalah of Creation* considerably increases the accessibility of the text with a very useful commentary that explains many otherwise obscure references. With the addition of an informative introduction, containing much useful historical information, a glossary, and an extensive bibliography, Rabbi Klein's work can easily serve as an introductory text for those seeking to enter the gates of Lurianic Kabbalah. Even experienced kabbalists may find something to learn from Rabbi Klein's sometimes daring insights—the fruit of decades of study, meditation, and spiritual experience."

—RABBI MILES KRASSEN, Naropa University

"Eliahu Klein helps us move toward the Real. Unlike many other translations of Luria's work, *Kabbalah of Creation* (Klein's rendition of some of the never-before-translated early work of Reb Luria) is filled not only with Luria's words (as they have come through his disciples—we have nothing of Luria's own writing) but with Klein's, whose commentary makes abundantly clear to us that even while he is ensconced in traditional Judaism, he understands the large implications of Luria's work. His style is human, forgiving, supportive, challenging, and often deeply insightful, everything a guide should be. We could not ask for a better door opener than Luria and his new translator, Eliahu Klein."

—JASON SHULMAN, *Tikkun* magazine

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THE MYSTICISM OF ISAAC LURIA,
FOUNDER OF MODERN KABBALAH



A TRANSLATION AND COMMENTARY OF

“The Gate of Principles”

SECTION OF

The Tree of Life

(Shaar Ha-Klalim shel Sefer Etz Haim)

Eliahu J. Klein



North Atlantic Books
Berkeley, California

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This edition is dedicated to:

My son, Levi; my daughter, Rachel “Gavi” Gavriella;
and my wife, soul mate, and partner, Cynthia Briah.

and to:

MY ROOT TEACHERS IN KABBALAH—

Rabbi Aryeh Kaplan of blessed memory. I was fortunate to be his manuscript reader, student, and confidant when he began composing his classics of Jewish mysticism. Before his untimely death in 1983 Rabbi Kaplan authorized me with a private ordination (*Smichah*) to manifest publicly the spiritual ideals of our hundreds of hours of private conversation and study. It was Rabbi Kaplan’s unconditional regard for my understanding of Jewish spirituality that empowered and inspired me to complete this work. May all Jewish seekers (for that matter *all* spiritual seekers) merit being with a teacher who fosters unconditional regard for his or her students’ real capacity.

Rabbi Ben Zion Shloimi Twerski of Denver of blessed memory. Reb Shloimi was a direct descendant of practically all the great masters of Hasidism. I was fortunate to study with this profound teacher for one year in my late twenties (1974–75). Standing before this great rabbi, one could feel the spiritual weight of all the ancestors who preceded him. Reb Shloimi Twerski was a rare man of truth who perceived in the Kabbalah of Rabbi Isaac Luria-Ashkenazi “the real meaning of all possibilities that may occur within relationships.”

In memory of Rabbi Eliyahu Widenbaum, my Kabbalah buddy and study partner (1948–2000). He passed away on January 26, 2000 (19th of Shvat 5760). Rabbi Widenbaum was a great friend, a brother, and a dedicated practitioner of Kabbalah—a great seeker of Divine Truth.

All translation is commentary.

—RABBI ARYEH KAPLAN,
in conversation with the translator,
October 1983, Brooklyn, New York

Preface to the Second Revised Edition

The text is designed to be reader-friendly. Just as Lurianic Kabbalah works on multiple levels, this volume is also structured on multiple levels.

The Introduction offers a background and history of the featured text and biographical information on Rabbi Isaac Luria-Ashkenazi (referred to throughout this book as “the Ari,” the initials for his title, Adonenu Rabbi Yitzchak—Our Master Rabbi Yitzchak).

Reader’s Notes at the beginning of each chapter explain the essential topics and encapsulate the themes in contemporary English, along with the flow and gist of the narrative. The Reader’s Notes also offer important commentary on the ideas discussed in the chapter.

The new alphabetized Glossary offers further information and commentary on key mystical terms, including traditional sources for these ideas.

Five new and important pages of translations at the end of the primary text are included in this edition. Due to limited editorial oversight, they were not included in the first edition. The topic is: “The Legacy of the Divine Parents to Their Divine Children.”

An extended bibliography offers resources for further study.

In this edition the appendix containing the entire Hebrew text has been removed.

An integrated subject-person index has been added.

A note for the reader: All italicized words in this work are either Hebrew quotes or editorial insertions to help the reader.

Introduction

HISTORY OF THIS TRANSLATION

This material was originally transmitted orally by the Arizal (Rabbi Isaac Luria) to his early disciples. The original English version was also transmitted orally by me and then edited during a period of nine months in 1986 for a private group of students in Berkeley, California. It was re-edited and reformatted and a commentary added in 1996–97. In 2004 five lost pages of translations were added.

The best way to immerse oneself in these teachings is to read them aloud to another person or in front of a group. A group discussion is valuable to clarify the ideas. The ideas contained in these teachings can be used as meditations and visualizations. These teachings are being disseminated in order to give them to those who can receive this opportunity to discover the sacred treasures of mystical Judaism.

INTENTION OF THE TRANSLATOR

My goal in studying and writing about this text was not to convert anyone to Orthodox Judaism (the path of my origins). Nor was it to prove a thesis for a doctorate. Nor was it written for occultists who perhaps wish to play cosmic games. The motive was a personal wager to see and demonstrate if I could explain an entire Lurianic text and perhaps see within it some profound statements concerning my purpose in this lifetime. And perhaps others would see in it some profundity that would give them some depth about their understanding of cosmic forces. In other words, I simply wished to know the truth of a major mystical tradition. Those who seek the truth will know how to decipher the truth. They will *know how to sift the truth from that which is*.

The Life and Times of Rabbi Isaac Luria-Ashkenazi

The Ari

Following the disaster of the Spanish Expulsion in 1492, hundreds of thousands of Spanish Jews escaped and dispersed throughout all the major Jewish settlements in the Mediterranean including Morocco, Tunis, Holland, Rome, Jerusalem, and the Northern Israeli city of Safed. For at least ten years, Portugal was a refugee center, until the Inquisition spread to its regions.

After the Expulsion, in the year 1509, the Turkish Sultan Bayazid II made his famous remark about King Ferdinand of Spain: “Can you call such a king wise and intelligent? He is impoverishing his country and enriching my country.”

With this proclamation, he welcomed tens of thousands of Sephardic Jews into Turkey, where they openly reverted back to professing Judaism after being forcibly converted to Christianity in Europe. Upon settling in cities such as Salonica and Istanbul, they began to teach and impart to the Ottoman Turks the latest in armament and textile productions. One could speculate that the Ottoman Turks were able to reach the gates of Vienna in the fourteenth century due partially to the armament production knowledge imparted to them by Jewish refugees of the Spanish court. The influx of these Sephardic Jews into the Turkish Empire was one of the factors that helped the Turks become a world economic power at that time—as long as the Ottomans could hold their empire together. The Jews found life under Turkish Muslim rule a breath of fresh air, even though restrictions were still placed on them as *Dhimmi*s or second-class non-Muslim citizens, a category that included both Christian and Jewish minorities.

In 1517, when the Turkish Ottomans expanded their empire to Egypt, Syria, Lebanon, and the Land of Israel, the tiny town of Safed became notable as an important commercial and cultural regional center connected with the Ottoman Empire. The town swelled with

devout Jewish immigrants believing that the conquest of liberal Ottomans was the beginning of the final redemption—in Hebrew, *it-halta de geulah*.

Safed became the economically successful textile center for the entire Land of Israel, attracting an entrepreneurial type (eventually a whole class of people) that enabled the support of a large spiritual community. There were at least three hundred practicing rabbis in Safed, eighteen rabbinical seminaries, and perhaps up to a hundred synagogues representing Jews from every country in the Mediterranean and Europe. The Jewish immigrants in Safed were imbued with the spirit of returning to God, in light of physically returning to the Holy Land, and they enjoyed the economic liberties the city had based on its relation with the world power in Istanbul. This was a crucial period, one of great spiritual creativity, during which an important codification of Jewish religious law was crystallized by Rabbi Joseph Caro in his universally acclaimed *Shulhan Aruh* (in English, *The Set Table*). The most famous liturgy of the Friday evening service was composed by Rabbi Shlomo Alkabetz, the *L'chah Dodi* ("Let us go, my friend, to meet the bride"). This most beloved of all Shabbat poems was quickly integrated and accepted throughout the Jewish world for its welcome of the queen of Shabbat, the *Shechinah*, and her relationship to Israel's exile and redemption. Finally, the most organized presentation of Spanish Kabbalah, *Pardes Rimonim* (*Pomegranate Orchard*), was developed by Rabbi Moshe Cordevero (Ramak). This latter work is a thematic encyclopedia of the *Zohar* tradition and includes all known and little-known mystical traditions (e.g., Abraham Abulafia, Heichalot, etc.) up to the sixteenth century. Cordevero popularized Kabbalah among rabbis and seekers in Israel and beyond to the important budding centers of European Kabbalah in Italy under the leadership of Menachem Azaria of Fano, who spent thousands of pieces of gold to purchase manuscripts of Cordevero from his immediate relatives. He disseminated these in Italy and north to Poland (Krakow specifically).

Let us look at some of the other events that affected Jews and Jewish mystical traditions in the sixteenth century.

In 1520, Suleiman the Magnificent began his rule of the Ottoman Empire. He is considered the greatest of Ottoman Sultans to rule Turkey. During this period, the Jewish population of Safed included eight to ten thousand mostly Spanish and Portuguese Jews who had escaped persecution by the Spanish Inquisition. For many, their journey first took them to Fez, Morocco; then Tlemcen, Tunisia; Salonica, Greece; and Istanbul, Turkey. Those who were not satisfied with conditions in these countries continued on to Northern Israel (Safed) and Jerusalem. The expansion of the Jewish community in the city of Safed reached close to thirty thousand people by the early seventeenth century and remained fairly stable until the end of that century, when the Ottoman Empire began losing its control upon the outer reaches of its borders.

The aftermath of the Spanish (and later Portuguese) Expulsion of the Jews generated new messianic reverberations and stirrings throughout Mediterranean Jewish communities. Two events come to mind that show how the deep-rooted desires and yearnings of messianism would affect later events in the circles of Luria, and then in the seventeenth century with the catastrophic Shabtai Tzvi scandal.

In one event, David Reuvani, a man claiming to be a messenger of the King of the lost tribes of Israel, proposed to Pope Clement VII in 1524 a military treaty between Christians and Jews against the Turkish Ottomans. With the Pope's support, Reuvani was received by King John III of Portugal and aroused enormous messianic fervor among the Marranos in Portugal. Reuvani was imprisoned in Portugal for encouraging *conversos* to return to their Jewish roots and died incarcerated. This entire incident was tragically absurd, since most Jews welcomed Islamic rule over persecution by the Spanish Catholics and their Italian and French allies. I have not seen any studies that explain the rationale of Reuvani.

Another messianic incident occurred in the year 1525. Solomon Molco (1500–1532), a convert to Judaism, settled in Salonica where he preached and wrote of the coming redemption. Born in Lisbon of *converso* parents as Diogo Piros, he eventually approached Emperor

Charles V at Regensburg to discuss a plan to join the war against the Turks. He was arrested, martyred, and burned at the stake in Mantua, Italy, after refusing to revert back to Christianity. It is curious that this tragedy occurred in the same city that later printed the mystical *Zohar* for the first time (1559).

Solomon Molco's writings are filled with messianic but quixotic visions, seemingly out of touch with the reality that the Turkish Muslim government was more sympathetic to its Jewish immigrants than were Christian governments. Why these pseudo-Messiahs inspired Marranos is baffling. It shows the enormous desperation and confusion that the Expulsion created in certain Jewish circles.

One of the most daring attempts to revive the ancient Supreme Court of Judaism—the Sanhedrin—happened through the efforts of R. Yacov Berav, the chief rabbi of Safed in the mid-sixteenth century. Through careful study of Maimonides' *Mishneh Torah* section on the Talmudic tractate of *Sanhedrin*, mingled with the growing fervor of messianism and the complex needs of returning Marranos, R. Yacov Berav began to carry out his plan to reinstate the Sanhedrin. He formally reinstituted rabbinic ordination and succeeded in ordaining four of his exemplary students, including Rabbi Joseph Caro and Rabbi Moshe Trani (the life-long competitor of Caro for halachic leadership in Northern Israel). The plan to fully reestablish the Sanhedrin failed when the Ralbach—Rabbi Levi ibn Chabib, the chief rabbi of Jerusalem at the time (1538)—found out and felt threatened that Rabbi Yacov Berav would monopolize rabbinic power in Palestine. The Ralbach gathered together prominent rabbis in Jerusalem in opposition, and the revival of the Sanhedrin failed.

Ralbach composed a lengthy response (the *Responsa of Rabbi Levi Ibn Chabib*) in which he refutes the major points of R. Yacov Berav. It would be valuable for someone to do a study of this dispute in the context of the historical evolution of rabbinic ordination. Even though Berav failed, Napoleon later created his Napoleonic Sanhedrin; this was a gesture on Napoleon's part to empower Jews with new civil rights in the Napoleonic Empire.

In 1536 the Ottoman Emperor, Suleiman the Magnificent, began construction of the wall surrounding the Old City of Jerusalem. Its completion in 1542, and the repairs of sewers and water cisterns, made Jerusalem attractive to Jewish settlers, possibly for the first time since before the Crusader period in the eleventh century.

In 1549, Suleiman built a wall around Safed and stationed a garrison of Turkish soldiers there, making it the most protected city in Palestine at the time. This military protection was another major cause for the expansion of the Jewish population in Safed during the sixteenth century.

The teachings of the *Zohar* continued to exert their influence throughout the mystical enclaves of Fez, Tlemcen, Salonica, Amsterdam, Mantua, Cremona, and most importantly, Safed.

In 1550 Rabbi Moshe Cordevero completed his *Pardes Rimonim*, the greatest thematic anthology of the *Zohar* and systematic presentation of that tradition. Cordevero was the main exponent of Zoharic Kabbalah and a great popularizer of this mystical symbolism and exquisite poetic interpretation of the Hebrew Bible (Torah). Cordevero continued in his studies to create a seventeen-volume super-commentary on the *Zohar* (the *Or Yakar*) that was not published until the 1970s. One of the reasons why this was not published much earlier may have been the fiery ascendancy of Lurianic traditions. This may have led publishers, printers, and patrons of Kabbalah in general to have consciously or unconsciously repressed Cordevero's writings from the public, even though Cordevero's ethical classic, *The Palm Tree of Deborah* (*Tomar Devorah*), continues to be popular to the present day (with numerous printings influencing the Lithuanian Mussar movement and certain schools of Hasidism). Nevertheless, Cordevero's *Pomegranate Orchard* has been relegated to study by Kabbalah experts only.

One of the greatest tragedies—spiritually comparable to the destruction of the Holy Temple, the Crusader massacres in the eleventh century, and the Spanish Expulsion—occurred in 1553. After anti-Semitic Catholic theologians (perhaps Jewish apostates to Christianity who wished to rise in the hierarchy of the Church) convinced Pope

Julius III that the Talmud was filled with derogatory remarks about Christianity, the Pope ordered the Talmud burned in Italy. Consequently there were mass burnings of the Talmud in Bologna, Ferrara, and Mantua. It is likely that the original manuscripts of the Babylonian and Jerusalem Talmud were obliterated in the bonfires of papal decrees, since Rome was the oldest Jewish community in Europe (unless the Vatican has retained a manuscript somewhere in her labyrinthine holdings).

Just six years later the new Pope Paul IV professed belief that the *Zohar* supports Christian Trinitarian views, since "The Tree of Life" is divided by groups of threes. This publicly expressed opinion is probably a result of the efforts of Pico de Mirandola, a Renaissance sympathizer of Kabbalah. At any rate, the Pope ordered the first printing of the *Zohar*, even though he had simultaneously authorized the burning of more than 12,000 Jewish sacred works. Christian occultists consisting of Renaissance intelligentsia (Mirandola), Italian royalty (Medici), and power-hungry Jewish apostates began publishing and disseminating ideas during the Italian Renaissance, claiming that the *Zohar* was a secret Christological text, with the real meaning of Christianity and Judaism imbedded within its primary teachings. However, what they intentionally overlooked were the many negative and derogatory insinuations directed against non-Jews sprinkled throughout Zoharic literature. (See Yehudah Liebes' *Studies in the Zohar*.)

The Legend of the Ari

The time was auspicious. This was the political and intellectual climate in Safed when a young, unknown, mystic rabbi settled in the city in 1570, lived there for less than two years, died in a cholera epidemic with his wife and two sons, and changed the entire Jewish understanding and practice of Kabbalah for the next four centuries. Quite an accomplishment for an obscure thirty-eight-year-old introvert mystic in a sleepy town in Northern Israel at the end of the creative but turbulent sixteenth century!

Isaac Luria- (family name) Ashkenazi (country of origin, Germany) was born in Jerusalem in the Hebrew year 5294 (1534). He was orphaned at the age of eight. Luria's mother (we do not know her name) had previously decided to move to Egypt, where she could be supported by her brother, Mordechai Francis, an affluent tax collector.

Yitzchak Luria grew up in his uncle's house and studied in the Yeshiva of Rabbi David ibn Zimra (Ridbaz), the greatest halachic scholar of his time. (Ridbaz's *Magen David*, a classic mystical text on the real meaning of the Hebrew aleph bet, has never been analyzed by scholarship in relation to the history and evolution of Jewish letter mysticism.) When Luria was fifteen, his uncle gave his daughter as a wife to the brilliant young scholar. Luria continued studying for the next two years fully supported by his uncle.

Luria-Ashkenazi met a trader (I have not seen a date mentioned anywhere or the name of the trader) who was holding a strange esoteric work. It was most likely a copy of the *Zohar* since this text was first printed in this time period. According to hagiographic sources, Isaac Luria asked the man if he would sell the volume (or manuscript) to him. The man replied that he was not a scholar and had no need for the work. He would even give these mysterious writings to Rabbi Isaac as a gift, on one condition: if Isaac would convince his uncle to absolve taxes on the trader's goods. The young Jewish scholar agreed. His mystical career had begun.

From that time on he became reclusive, contemplative, and discreet. For six years he studied this text; perhaps by this time new manuscripts were acquired. His customs were mysterious. For six days of the week he would sit on the shores of the Nile in a nondescript hut. (Some sources have Luria spending his time on an islet in the Nile.) He would study and meditate constantly, going beyond time, going beyond knowing when it was night or day. On the eve of the Sabbath, he would return to his wife to continue his mystical meditations in relationship rather than in solitude.

After six years (according to the legend described in *Sh'vachei H'a Ari—In Praise of the Ari*), he began having dreams whereby a voice

urged him not to spend even one moment in Egypt. The voice continued to impart these portentous words: "The student you are to teach is in Safed, especially one by the name of Chaim" (Chaim Vital-Calabrese, probably descended from Jews in Calabria, Sicily). On the basis of the instructions contained in the dream, Luria with his wife and two children journeyed to Safed.

At the time, the famous Rabbi Moshe Cordevero was publicly disseminating the teachings of the *Zohar*, *Sefer Yetzirah*, Heichalot, and the ecstatic methods of Abulafia. (Perhaps he had access to Judah Albotini's texts of ecstatic practice, *The Sulam Ha Aliyah*—The Ladder that Helps One to Ascend, since Albotini lived in Jerusalem during the early sixteenth century.) For a period of three months Luria studied with Cordevero and quoted him as "my Rabbi and Teacher." Then Cordevero died. As the shrouded body was being carried into the cemetery, Luria had a vision of two bonfires following it toward its resting place. This was an indication to students of Cordevero that Luria was the heir apparent to Kabbalah leadership in Safed.

When Luria began teaching, he made only slight impressions on people. Everyone was used to Cordevero's rationalistic style of commenting on the *Zohar*. Luria's approach was to see the entire Zoharic system as a dynamic interplay of all primary archetypes revealed by the author of the *Zohar*. He had few students. Then suddenly, an auspicious meeting happened with another budding Kabbalist and former student of Cordevero—he would be the catalyst for an entire new way of looking at Jewish mysticism: Rabbi Chaim Vital-Calabrese. Luria was nine years older than the precocious mystic, and yet according to reports, Vital thought Luria should be learning from him and not vice versa.

One time just out of curiosity Vital showed Luria a passage of the *Zohar* and asked him to explain it. (We have no record what specific piece of the *Zohar* this was.) Luria responded in such a powerful way, revealing a new approach in understanding and presenting mysteries of Torah (*sodei hatorah*), that Vital was taken aback. He asked for an explanation of another piece of the *Zohar*, and Luria opened up and

revealed secrets that Cordevero never realized. Another time Vital asked Rabbi Yitzchak Luria for answers and this time he was refused. For months Vital begged Luria to study with him, but it took Vital throwing himself at the feet of the master and begging with his entire soul to be Luria's student. Then Luria accepted him.

Mystical Initiation

Rabbi Chaim Vital in his diary, *The Book of Visions (Sefer Hishtusot)*—and it is quoted in *In Praise of the Ari—Sh'vachei H'a Ari*—mentions the initiation he had to go through in order to begin receiving the mystical transmission of Luria.

One time, my master took me to Lake Tiberias (Yam Ha Kinneret). We went on a boat towards the middle of the lake. There, my master took the pitcher lying on the floor of the boat, filled it up with water, and offered it to me. I drank from his pitcher. We returned to the shore. As we journeyed back he explained in his exalted and mysterious style. "As you know, after Miriam the Prophetess died, the Well of Miriam disappeared. [This was the Biblical Well that mysteriously journeyed with the Israelites through the desert for forty years on their way to the Holy Land, the main water source for the nation.] According to the Midrash, this sacred Well is situated in the center of the Yam Ha Kinneret. Anyone who drinks from this well, the gates of wisdom open for this person. This is why I offered you the water from the center of the lake. You are now ready to receive my wisdom."

The Ari attracted other important students, including the alleged Rabbi Israel Sarug and Yosef Ibn Tibul. According to some studies, Tabul may have been one of the first students to transcribe the words of the master. Avraham Beruchim was another student of the inner circle; he was a devout mystic who envisioned the Divine Presence (*Shechinah*) in the guise of a beautiful woman wrapped in shrouds.

This vision occurred after Isaac Luria commanded Beruchim to go to Jerusalem if he wished to avert a decree against himself. Other early disciples were Rabbi Moshe Jonah (the author of the text in this volume; see end of introduction) and Rabbi Yoseph Arzin. Some say both of these disciples were co-authors of this text (see Yossi Avivi in *Binyan Ariel: Introduction to the Homilies of Rabbi Issac Luria*).

The text I have translated (“The Gate of Principles” section of *The Tree of Life*), even though it is not the most developed of texts among the writings of Luria (*Kitvei Ha-Ari*), is a clear and luminous presentation of the Ari’s early transmission. The last student to be mentioned is the great personal scribe, the Ari’s “Boswell”: Rabbi Chaim Vital-Calabrese. Vital quickly took over the role as secretary and scribe for Luria and eventually tried to stop the circulation of the teaching but he could not. The interest was too strong in Safedian mystical circles, and the word got around that a powerful new interpretation of Kabbalah was manifesting through Isaac Luria and his students. In homage to his spiritual achievement, Luria was referred to as the Lion—(in Hebrew, *Ari*; it is also the acronym of his title Adonenu Rabbi Yitzchak—Our Master Rabbi Yitzchak). His students are referred to as the Lion Cubs (*Gurei HaAri*).

How Luria Taught

Most of the teaching came about as the Ari journeyed with students to visit the tombs of ancients, specifically the sages of the Talmud, whose tombs were located in the surrounding hills of Safed. He taught his students to practice a kind of meditation that would enable them to bind their souls with these sages who had died up to a thousand years before. In this way, new secrets were allowed to come into the world. By practicing “surrendering upon the tombs” (*hishtachtut*) they would be accessing new wisdom, helping them to understand the Mystical Tree of Isaac Luria.

Luria was able to intuit the souls of his students. Here is an anecdote and example of this unique perception. One of his students confided

mournfully that his wife after many years of marriage could not conceive. The Ari said to him: “I think I know why. There is a ladder in your house that leads to a water basin where your baby chickens drink from. They used this stepladder to climb up and down to drink water for themselves. Your wife removed the ladder for some reason and caused suffering for these chicks, who could not fly to the water. The cries of these chicks rose to the heavens, and heaven decreed that your wife would not conceive until she became more aware of the pain of the fowl and animals in her keeping!”

For a period of eighteen months Luria constantly channeled and transmitted new interpretations of the Torah, devised meditations on prayers, and developed ideas of reincarnation and how they applied to the main characters of the Bible and the sages of the Talmud—and specifically, how these characters incarnated into himself and all of his students! Luria devised restorative and healing meditations for every problem and circumstance that people brought to him. Ultimately, Luria developed a new cosmology of creation that utilized practically every branch and school of Jewish mysticism before his time. This would be equivalent to a modern scientist coming up with a “Unified Theory” of physics (something that has eluded all scientists including Einstein and the recent Stephen Hawking). Isaac Luria-Ashkenazi did exactly this for Jewish mystical traditions. For this reason, Lurianic Kabbalah became the dominating force in Jewish mystical thought until the ascendancy of Hasidim in the eighteenth century. The death of Isaac Luria was in 1572; the death of the Baal Shem Tov was in 1860, at which time Hasidism spread like wildfire throughout Eastern Europe. This was a period of close to three hundred years that Lurianic mysticism held sway.

Two months before he died at the age of thirty-eight, the Ari walked with his dozen or so students into the hills overlooking the mountains surrounding Safed. It was Friday afternoon. They were preparing to welcome the queen of Shabbat. Suddenly the Ari turned to his students. He said excitedly: “It is time to go to Jerusalem. Who is willing to come with me?”

It must have been quiet. The students were stunned. What were they thinking? Perhaps: Is our teacher speaking metaphorically or symbolically? What does he mean?

One student, we do not know who but he seemed to be speaking for everyone, replied: "O master we would love to go right now to Jerusalem. We would all be honored. But let us tell our wives and children that we are going with you."

The Ari heard this response and it seemed to be the consensus among the Lion Cubs (as they would be called in future generations). He cried out, "Woe to you! You showed no confidence in my invitation. If you would've agreed, we could have flown to Jerusalem and brought about the redemption!"

They walked back to Safed in silence.

One can ask concerning this anecdote: Was Luria insensitive to women and children? Or was he in a state of rapture and ecstasy that transcended the immediate existential moment? Was he not concerned with his family? Or did he have a revelation that this was really the moment of redemption, and that redemption had to be activated first at the expense of his (and his students') immediate needs and circumstances?

His students took the practical response. Their families came before ecstatic visions. Was this the reason why Luria appointed Vital as the main spokesman for his teaching? Luria would eventually teach only Vital, and then the rest of the students would study with Vital. Did Luria lose confidence in his own students and realize that only Rabbi Chaim Vital would take these teachings to their complete conclusion?

When Isaac Luria died suddenly in the cholera epidemic of 1572, Vital commanded all the students (including Rabbi Moshe Jonah, the author of the following text) to return all their notes from the teachings. Vital claimed it was too dangerous to have these ideas circulating without restraint. From then on, the final written form of the teachings would come through him. The students submitted, I'm sure begrudgingly. Luria himself had appointed Vital as the main transmitter and teacher of the new Kabbalah. His students realized at

the moment of his death what the Master had said months before: “It is because I am revealing secrets to souls that do not have the capacity, it has been decreed that I must go back to my true source.” Another time he said, “You all should pray fervently that the Messiah son of Joseph does not die.” (This is an indication of messianic tensions in early Lurianic circles.)

At his funeral the students unanimously acknowledged that Luria was in fact the soul of the Messiah son of Joseph (the Messiah who would die before the advent of the Messiah son of David).

The Crystallization of Lurianic Kabbalah

For fifteen years following the Ari’s death, Lurianic Kabbalah lay hidden in Palestine. And then a strange event occurred. Rabbi Chaim Vital became ill. According to some, he was an invalid for an entire year. At one point Vital became so ill he was unconscious. When word got out concerning Vital’s tenuous condition, kabbalists secretly bribed the younger brother of Vital to give them for a short time the writings of the Ari that Vital was editing. (Vital had refused to part with them this entire time.) The brother acquiesced and according to legend (I find it very hard to believe), one hundred scribes copied a total of six hundred pages of manuscript writing. At the end of the three days Vital had recovered. The manuscript pages were discreetly returned and thus began the first aggressive circulation of Lurianic Kabbalah.

The teaching spread quickly and influentially. In less than twenty-five years after the death of Rabbi Yitzchak Luria-Ashkenazi, the Ari had become the dominant force in Jewish mystical circles. These writings, called “The Six Hundred Pages,” were never published until quite recently. They were published as the *Sefer HaDrushim* (*The Book of Discourses*) by a traditional publishing house of Kabbalah (Ahavat Shalom–Jerusalem) in the year 1996, close to 420 years (!) after the work was first edited by an early student (Rabbi Efraim Panzieri) of Luria-Ashkenazi. This is due to the enormous politics that surrounded the dissemination of the Kabbalah of the Ari.

Some of the mystical ideas of this brilliant ascetic mystic also sowed the intellectual seeds for the most disastrous false messianic movement in the history of Judaism: the Sabbatean movement. This episode is not the focus of this volume. Nevertheless, since many rabbis in the seventeenth century knew that the Prophet of Shabtai Tzvi, a Rabbi Nathan of Gaza, used Lurianic nomenclature to further the messianic intentions of Shabtai Tzvi, rabbis in Amsterdam and Krakow proclaimed a prohibition on studying Lurianic Kabbalah before the age of forty. (I have actually seen the Lurianic style in the works of Nathan of Gaza in the Library of the Jewish Theological Seminary, and it is almost impossible to decipher a Sabbatean motive in these writings. They resemble typical Lurianic publications of the seventeenth century.)

Obviously we are not living in the same generation and circumstances as 1666 (the seventeenth-century false messianic movement of Shabtai Tzvi). In fact, this is the generation that is historically being called the “Post-Holocaust generation,” where any tradition in Judaism that enables and empowers Jewish seekers to deepen their understanding and practice of Judaism ought to be welcomed, appreciated, and honored. The Kabbalah of the Ari (Rabbi Yitzchak Luria-Ashkenazi and his Lion Cubs) is one such tradition.

This work is not limited to a historical, analytical, or legendary focus; for that there are many studies by academic writers and historians such as Scholem, Dubnow, or Idel. I provide a different emphasis than standard academic methodology in two areas.

One: The most important aspect of Lurianic Kabbalah is its spiritual significance and its possible transformation of the students and seekers who immerse themselves in these traditions.

Two: There is a real possibility of applying these teachings in our personal lives. To look at the mystical text translated here as a guide and reality map, the following issues need to be raised:

Are we studying Kabbalah because we wish to be known as a kabbalist, mystic, or Tzaddik? Or to get a Ph.D. in Jewish studies? Are we studying Kabbalah because we are bored and curious? Are we studying Kabbalah

because of a recent article we perused in *Time* or *Newsweek* magazine? You must also ask whether your study of Kabbalah is an intellectual challenge rather than a spiritual quest for truth and the possible transformation of the ego (which is the goal of all Jewish mystical writings).

Ideally, the following questions will be asked as well: Is Kabbalah the path that will answer some profound spiritual questions that are constantly vexing me? Will Kabbalah give me the practical and theoretical tools to live a profoundly meaningful life? Will Kabbalah empower me spiritually so that I will have the spiritual power and wisdom to empower my loved ones?

Kabbalah is a spiritual tradition whose aim is to transform. Nevertheless, each of us must understand our very own circumstances and conditions enough to know which tradition will make our lives more meaningful. The Kabbalah of the Ari, as it is known in the world of Jewish thought, is one such path. It is a path that this writer finds very valuable for one who has the patience to enter into the symbolism that has been developing since the twelfth or even the tenth century. For the past thirty years I have been studying and practicing every mystical path in the Jewish tradition. The way of the Ari or Rabbi Isaac Luria takes a strict ritualistic tradition and shows its meditative and transformative possibilities.

Kabbalah's Place in Judaism

I have speculated that there are four traditions in Judaism, and they are briefly noted as follows:

- (1) The Way of Purification
- (2) The Way of Transformation
- (3) The Visionary Way
- (4) The Secular/Nationalistic Way

At this moment in history, it seems that most Jews in the world identify with the national and/or secular approach to being Jews. The

less numerous but influential orthodox traditionalists identify with the way of purification: this is the way of halachah and *Mesorah*. There is a growing interest in Kabbalah, the way of transformation, but the motives of some seekers can be perplexing and disturbing.

Whenever I teach Kabbalah or Jewish mysticism, I always preface the course or lecture with the question: What do you want to get out of Kabbalah?

The answers range among the following examples: "I'm looking for a spiritual path." (As long as I don't have to commit to anything!) "Kabbalah will make me wealthy." "Kabbalah will make me sexy." "Kabbalah will make me powerful." "I'm wondering what I'm missing in Judaism." "I'm curious." And so forth. It is very rare to hear someone say, "I wish to transform my life and Kabbalah will help me." Or, "I would like to study Kabbalah so that I can get close to God."

The Kabbalah of Luria and his School is a path utilizing a complex system to transform a tradition that has gone through enormous changes in the past three thousand years (and in some areas has never changed).

In one sense, Lurianic meditations are the most imaginative and complex contemplations ever devised in the history of Judaism. These meditations clearly guide the practitioner toward a complete transformation on all levels of consciousness, until one can attain a *unio mystica*—a mystical union with God. Yet the Lurianic tradition also contains some of the most stringent and austere practices of Judaism. This is the great paradox of Kabbalah. It is the path of complete transformation when one meditates on the mandalas of evolutionary cosmologies as they link up with Jewish religious practices. And yet, this path contains some of the most reactionary attitudes in the history of Judaism, in relation to sins, penance, women, souls, punishment, non-Jews, homosexuals, and intimacy.

The question is, why the disparity between the sublime, expansive consciousness of its meditations and cosmology and the rigidity of attitude toward many practices? I believe the following conclusions may be controversial, but the publishing of this text is controversial, thus I

will continue to take a risk. Isaac Luria and Chaim Vital understood consciously or unconsciously that these teachings and meditation practices were very revolutionary in the acceptance of an interdependency between the highest and lowest realms in existence. They understood that by practicing these meditations and through intense immersion into these teachings, one could easily transcend the mundane. A practitioner could harbor the dangerous illusion that there was only higher consciousness—thinking that one needed only to meditate upon God’s Names, or liberate oneself through the study of these texts to the point that *external practice* was no longer needed. Jewish ritual law theoretically then would disappear into the cosmic realm of pure *sefirot* and the manifestation of Cosmic Archetypes such as the Great Countenance or the Great Mother *Ima Ilaah*. There would be nothing left of the essential anchors and grounding factors of Jewish religious and communal life. Thus, the founders of this school of Kabbalah devised and included within their system a comprehensive series of austerities and mental and emotional attitudes that would maintain the existing system of Torah traditions so that Jewish traditional continuity would remain in place.

History provided the worst-case scenario to confirm these aforementioned suspicions in the Sabbatean misadventure and the following Frankist disaster. In the seventeenth century Shabtai Tzvi not only saw himself as the fulfillment of the law but converted to Islam when the other option was to be beheaded by the Caliph of Istanbul. Jacob Frank used the sacred idea of Lurianic Kabbalah—“the redeeming of the trapped sparks from the depths”—as an excuse to encourage his disciples to commit incest, adultery, and finally to convert *en masse* to Christianity. He also convinced Polish Catholic authorities of Kamińiec to burn and destroy thousands of volumes of talmudic tracts in the early eighteenth century—all in the name of redeeming the sparks from the depths.

We see how sacred teaching can be used for ulterior motives in the worst way. However, I must clearly say that this absolutely does not apply to this generation. This is a generation of sincere seekers rooted,

on one side, in the great prosperity of America of the past fifty years, while on the other side still linked, for good reason, to the great anger and despair of the Holocaust generation (which I believe is embedded in the collective consciousness of world Jewry). Lastly, there is within a majority of Jews a sense of connection to Judaism solely through the existence of the political and national entity of the State of Israel. Now, while it is wonderful that so many millions of Jews have a reason to remain Jewish, this fact is not strong enough to assuage the spiritual confusion and profound inner questioning of many Jewish seekers in this postmodernist generation. Knowing that there is affluence in their lives, knowing that there is Medinat Yisrael [the State of Israel] to be proud of, did not stop literally hundreds of thousands of *crème de la crème* mostly secular Jewish seekers from becoming Zen Buddhists, Tibetan Buddhists, Sufi Muslims, Reborn Christians, and New Age yogis and yoginis.

Meanwhile, the profound worldview and transformational meditation practices of Kabbalah (Luria or other systems such as the Abulafian School, Geronese School, Provencal School, or Castellan-Zoharic School) have the timeless power and wisdom capacity to imbue practitioners with a meaningful understanding of life and to nurture the unfolding of the soul. I don't limit the answer to Kabbalah; I include certain hasidic schools and principles such as the Direct Path to God of the Baal Shem Tov, the Personal Talking to God method of the Rabbi Nachman's School, the Habad Way of Theosophical Contemplation, and the Positivistic Radical Determinism of the Ishbitzer-Radziner School as other ways and methods that can benefit Jewish seekers.

Importance of This Text

The text of this volume is: "The Gate of Principles" of *The Tree of Life*. It is important for a number of reasons:

(1) It contains a very important early and less complicated version of Isaac Luria's radical evolutionary description of the unfolding of creation.

(2) It contains insightful descriptions of cosmic union linked to human biological processes, including cosmic kissing, cosmic sexual union, gestation, birth, nursing, and maturation of Cosmic Archetypes as they affect human beings. Commentaries are provided on some of the important characters and heroes of the Bible in their relation to the unfolding of higher realms.

(3) It contains early instructions on daily confessional meditations and what they mean as far as the restoration of the misalignment within physical existence.

(4) Here we have “The Gay Tikkun.” This text contains a startling realignment meditation on male homosexuality, leading me to the conclusion that there were incidents of homosexuality among the students of Isaac Luria. In private conversations with the late Rabbi Aryeh Kaplan, I discussed the controversial *Shaar Ha Yichudim* (The Gate of Unifications). The question did come up concerning the possibility of homosexuality in the Lurianic circles, and Kaplan responded, “This Tikkun did not reflect at all on the students of the Ari but it was in reference to ‘strange thoughts’ of certain students who had confided in their master, who gave this person a mental meditation which would restore his spiritual condition.” However, it is true that there were incidences of homosexuality in Safed in this time period, and it is very likely the Ari explained and imparted these meditations so that in the spirit of altruism there would be a general Tikkun in Safed. (See my forthcoming *Secret Conversations*.)

These meditations lead me to believe that on one hand, typical Jewish attitudes concerning homosexuality were very much in place in sixteenth-century Northern Israel. However, upon analyzing this complex meditation, which I have named “The Gay Tikkun—A Meditation upon the Restoration of a Soul,” I find something extraordinary. Isaac Luria initiated an attitudinal revolution by implying in this complex meditation that ultimately *what one has to do is transform the mind* through concentrated visualizations of God Name permutations. It is through this method of visualizing that the individual is transformed. Even though many fasts are also required to catalyze

this practice, intrinsically within the contemplative methodology of the meditation, one's soul is restored, healed, and realigned. We do not find this kind of thinking in Judaism until this moment of history. Another point that must be stated: it is very likely that Luria gave this meditation to a man of great intellectual and mystical capacity. One would have to be so inclined to be able to visually permute Divine Names in such a complex fashion as stated in this text.

A final issue is—why was this inserted as the opening gateway to the “Tree of Life”? Perhaps it is for this reason alone that traditional Lurianic Ashkenazik and Sephardic schools skip this section and claim that this must be learned after one has completed studying the entire “Tree of Life”! For good reason—a meditation-Tikkun on homosexuality, descriptions of kissing and cosmic sexual union, and breast feeding as a stage of cosmic nurturing and development make for controversial reading from an orthodox rabbinical perspective!

(5) Authorship. I studied a number of texts of Rabbi Menachem Azariah de Fano (the Dean of Italian Kabbalah in the late sixteenth century), including his *Kanfei Yonah* (*The Wings of the Dove*). I also studied the original manuscript of the *Kanfei Yonah* of Rabbi Moshe Jonah, one of the early direct students of the Ari. I specifically refer to the late Professor Alexander Altmann's analysis (see bibliography) of the influence of Luria upon Rabbi Menachem Azariah de Fano. Altmann brilliantly compares the original *Kanfei Yonah* of Rabbi Moshe Jonah with Rabbi de Fano's writings and shows how de Fano's *Wings of the Dove* is actually an elaboration of Jonah's *Wings* (among other conclusions). Altmann acknowledges Moshe Idel as the transcriber of the manuscript fragments. I would also like to acknowledge M. Kallus for acquiring the actual manuscript facsimile copy of the original *Kanfei Yonah* from the Hebrew University Microfilm Collection and deciphering enough of the text so that I could see for myself the similarities between the texts. When I studied these pieces and compared them to “The Gate of Principles” of *The Tree of Life*, I clearly saw enormous similarities among all three texts. It is obvious that “The Gate of Principles” is an abbreviated version of the original and

complete unpublished manuscript of Moshe Jonah's *Kanfei Yonah*, and that de Fano's *Kanfei Yonah* is an elaborate commentary on the original *Kanfei Yonah* of Rabbi Moshe Jonah.

This is very important, because we believe that the first Lurianic teachings to arrive in Italy (after the decree to withhold Lurianic teachings was placed upon the students by R. Chaim Vital) most likely came from Rabbi Yisrael Sarug, the alleged personal disciple of Luria. "Alleged" because Scholem in his studies claimed that Sarug was an imposter and that he received certain texts from the earliest students of the Ari. I cannot verify either way since I have not seen Scholem's proof. Nevertheless, it is generally agreed that it was Sarug who was the main transmitter of Lurianic Kabbalah to Italy, and from there it was disseminated to Poland and Eastern Europe. We also know that there was a connection between Sarug and de Fano. Since *Wings of the Dove* was the first Lurianic text published by de Fano and widely circulated throughout Jewish mystical circles (in Italy and Poland), it is possible to assume that Sarug was disseminating Moshe Jonah's texts!

The conclusion of this speculation is that "The Gate of Principles" may be the source of a much more important text than I originally assumed. I am convinced that "The Gate of Principles" of *The Tree of Life* is the abridged, edited version of the repressed Moshe Jonah transmission of Lurianic Kabbalah. One of the proofs is within the editing that took place (whether it was through R. C. Vital or R. M. Papyrus is uncertain); in the published version of "The Gate of Principles" of the *Etz Haim*, no mention is made of *tzimtzum* (cosmic constriction), a primary concept in Lurianic thinking; in the manuscript of R. Moshe Jonah's *Kanfei Yonah* it is clearly mentioned. When Rabbi Meir Papyrus (Poprush) edited and published the final version the *Etz Haim*—"The Tree of Life"—he inserted this text as the first Gate, knowing that it was actually a prototype and forerunner to Chaim Vital's writings that eventually became the most important source texts of the *Etz Haim*. Those scholars (religious or secular) who instruct their students to skip this text are consciously or unconsciously continuing the repression of the earliest writings of perhaps the

first students of the Ari. I would boldly claim even further, on the basis of what I have studied over many years, that there is a link between the aforementioned texts and the important discourse of Yoseph Ibn Tabul in his *Drush Heftzi Ba* (published erroneously as the writings of Chaim Vital in *Matnat Kohen*, according to Scholem's research) and the Lurianic writings of Yisrael Sarug. It is to be assumed that the future goal of research by the academy or orthodox kabbalists is for someone to publish a comprehensive survey and analysis of the early Kabbalah of Isaac Luria-Ashkenazi and to demonstrate the *differences (textual and conceptual)* from the final recensions in the writings of R. Yaacov Tzemach and his disciple R. Meir Poppers Papyrus, the actual editor of the published *Tree of Life*.

(6) There is an important early commentary/meditation on the recitation of the *Shema*, the most fundamental prayer of Jewish liturgy.

(7) This is a complete reformatting of an entire Lurianic Kabbalah text from a strict prose format (which would be a difficult challenge for the general reader) into a poetic reading comparable to the stylistic approaches of Professors Everett Fox and his reformatting of the Bible in *The Five Books of Moses*, Daniel Hanan Matt and his reformatting of selections from the *Zohar* in *Zohar—Book of Enlightenment*, and Arthur Green's reformatting of classic short pieces of hasidic teachings on prayer in *Your Word Is Fire*.

(8) An alphabetized Glossary of all the major concepts elaborated upon in this text is appended, excluding the most technical linguistic/mathematical permutations of Hebrew words and God's Names. This Glossary is a veritable nomenclature to the Kabbalah of Luria and his sources in the *Zohar*, the Bible, and talmudic traditions. The first edition contained this Glossary; however, it was organized by chapter rather than alphabetized. This new version is more user-friendly.

(9) Also included is an **expanded bibliography** of all major English and Hebrew articles and books on Lurianic Kabbalah.

(10) The first edition did not contain an index. Requests by readers urged me to have a **full subject and person index** in this new edition.

(11) This edition contains five pages of **new translations** at the end of “The Gate of Principles.” When the first edition was published, I accidentally substituted the Yafa Sha’a commentary, which was printed at the bottom of the page. This has been corrected in the new edition. It is an important teaching on the mystical legacy that the Divine Parents impart to their Divine Children, and how and when it is done.

(12) In this edition the Hebrew versions have been removed since it has been established that the market for this book is mostly an English readership.

Finally, this work is ultimately a proposal for the complete translation of the *Etz Haim* of Rabbi Yitzchak Luria-Ashkenazi: The Ari. This will include the annotations and commentaries of the editors of this tradition such as Rabbi Chaim Vital-Calabrese, Rabbi Yoseph Ibn Tabul, Rabbi Moshe Jonah, Rabbi Yisrael Sarug, Rabbi Yaacov Tzemach, Rabbi Nathan Spira of Jerusalem, and finally the publisher of the *Etz Haim* (and disciple of Tzemach), the prolific Rabbi Meir Papyrus (Poprush).

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Author's Note

HOW TO STUDY THIS TEXT

Methodology of Lurianic Kabbalah

A reader must simultaneously keep many dimensions within the mind's eye. There are different systems that constantly interface with each other, with countless variations of ascents/descents/actions/reactions/interactions. Even though the Lurianic system is mechanistic in the description of its fundamental structures, nevertheless, the way everything moves within the system is relativistic. There are infinite arrays of variations that make it impossible to create formulas that could predict certain behavior. Each of these systems never operates separately. For example, when discussing the Four Worlds, which this text begins to describe as Emanation, one can't discuss the Four Worlds alone. In Lurianic Kabbalah they synergistically work with the ten *sefirot*, which become the five major archetypes, who are the manifestations of different Divine Names and Letters as they manifest or *de-manifest* in pre-cosmic history.

Perhaps for these reasons, since his system linked so many different traditions, Rabbi Isaac Luria gained numerous adherents in a short time. Here was a mystic who brought all Jewish mystical trends into a dynamic working system. Even though it was difficult to comprehend, it intrigued countless seekers who delved into the system.

The Elements of the System

1. The cosmic dimensions of existence: Emanation, Creation, Formation, and Action

2. The different qualities of light as they manifest through cosmic dimensions. The ten *sefirot* (cosmic energy centers): Crown, Wisdom/Intuition, Love, Strength, Beauty, Endurance, Praise, the Base (Foundation), and Sovereignty (kingship—royalty—nobility—stewardship).

3. How the cosmic dimensions and the qualities of light correspond to each other and to the development of the cosmic bodies: The thirty-two pathways (the number of intersections of the above ten centers) of the Tree of Life.

4. Five Cosmic Archetypes, which include the Ancient One; the Great Macro Face, which includes the union of the Great Father and Great Mother principle embedded within creation; the Divine miniature male (Little Face) and the Divine miniature female (Feminine).

5. How do these energies, lights, pathways, and Divine entities work together to create a living reality map that interfaces with reality as we know it? *This is* the subject matter for all Lurianic texts. Thus, the text utilizes anthropomorphic terms, that is, “The Base (phallus) of the Great Face,” and so forth. The writings of the Ari are to be read as essentially a super-commentary and an expansion of the cosmology of the *Zohar* tradition, as can be clearly seen by the enormous emphasis of quotations from the *Zohar* throughout the writings of the Ari. This complex methodology continued to unify many strands of Jewish mystical tradition in the Ari’s discourses.

The Meaning of These Esoteric Concepts

1. *Emanation* is the all-encompassing principle of the beginning of all things.

2. The *Bonded Dimension* and the *World of Points* are stages within Emanation.

3. The terms *Crown* and *Sovereignty* (the aleph and tav or the alpha and omega) are specifically manifestations occurring within these dimensions.

4. The *Great Face* is the all-encompassing creative principle in the universe.

5. The *Father* and *Mother* are specific principles of creative energy within the Great Face. They are the most idealized forms of creative energy humans can conceptualize. However, they are not human concepts. They transcend the human ideal of Father/Mother. They become a fixed cosmic union ever present in creation, beyond the human reality. Nevertheless, this conceptualized union, giving sustenance to existence, can be meditated upon in the mind and heart, to empower the one who is praying or the one who is performing a righteous act.

6. The *Father* (or *Wisdom*) is one of two crystallized entities within the Great Face.

7. The second crystallized entity is called the *Mother* (or Intuition—Understanding).

8. The *Little Face* (or divine micro-countenance) is the crystallization of the points that become two energy centers within. They are known as the *Six Directions*, or the unification of six sporadic energy centers called *sefirot*. They are called the Little Face, in contradistinction to the Great Face. This entity is more specifically related to human existence. In kabbalistic tradition this is called the “Holy One blessed be He.” The corresponding feminine partner is the concluding entity, who is called Sovereignty (*Malkuth*) and, spiritually speaking, the *Shechinah*—the Divine Presence of God. More specifically, She is the actual and conceptual perception of any manifestation of God in the earthly realm.

PUBLISHING HISTORY OF LURIANIC KABBALAH

A Concise Overview

As the Ari taught his cosmic system to his students, realizations of these mysteries appeared in his mind's eye. In light of his teaching style there was great confusion among the students as to what was the essence of the teaching. What was theoretical? What was practical? What was a meditation? Only after years of editing by the primary editors of the School of Luria do we begin to see all the specific thematic categories of Lurianic wisdom. It actually took close to two hundred years, from the death of the Ari (1572) until the final recensions were found, edited, and published in the hasidic stronghold of Korets (1780). Only then could the world receive the final and complete edited version of Lurianic teachings in the publishing of *The Tree of Life* (*Etz Haim*). The question is, why did it take so long to accomplish this task?

The first writings that circulated in Jerusalem and Damascus were called the "Eight Gates" (or the First Edition), with separate sections on theory, prayer, the cycle of the year, reincarnation, biblical esoteric exegesis, talmudic esoteric exegesis, atonement, and meditative practices. The *second* editor was Rabbi Samuel Vital, the son of Rabbi Chaim Vital, who was the primary scribe and *first* editor of Rabbi Isaac Luria's mystical transmission.

The Tree of Life, *The Fruits of the Tree*, and *The Branches of the Tree* of the *third* and *fourth* editors were published and circulated in Poland and Lithuania before they were distributed in Israel and Syria.

Finally, in the midst of these publishing endeavors, in the mid-seventeenth century R. Moshe Chaim Luzzato published books that codified all of the principles (or so he claimed) of Lurianic mysticism. Luzzato's great achievement, paradoxically, was also a failure. For in the process of extracting and codifying the texts, he lost the original

flavor and ecstatic passion contained within the stream of consciousness that was so integral to Isaac Luria's wisdom discourses. This spirit is contained in the early versions of his teachings, such as the present text.

Kabbalah of Creation



CHAPTER 1

A Discourse on the Nature of Circular and Straight Energies

READER'S NOTES

Narrative of the Origins and Spiritual Evolution of Creation

Stage One of Creation

In this opening chapter God's intention behind the creation is described as altruistic. The text proceeds to describe the spiritual evolution of creation. First, there is a description of the early stages of pre-creation.

There is a cosmic realm called the "Bonded" Dimension. In this realm there is no differentiation in the way God manifests between the lights and vessels (or between luminosity and its limitations) of this dimension.

There are "ten points" located within a space realm called Emanation. Emanation is the first of four conceptual space realms where Divine manifestations occur. Within each of these space realms there exists the crest and the valley, which in Kabbalah are referred to as the Crown (the peak) and Sovereignty (the valley). The text continues with the unfolding process of these dimensions.

God manifested a point containing ten points. This stage is called the Bonded Dimension. There is no differentiation.

Included within this stage is the all-encompassing general dimension called Emanation. This is the first of four dimensions that are the

all-encompassing shells of systems guiding all creation. The zenith of each dimension is an energy center called the Crown. The spiraling of energy through each dimension completes its “circuit,” as it were, by connecting to the energy center called Sovereignty. Thus, a complete circuit is created.

Included within this state of spiraling energy is the “vessel with the soul.” It is curiously compared to a snail, “whose garment is part of its body.” Why is a snail mentioned, out of all creatures, as the quintessential metaphor for the beginning of creation? Just as a snail is androgynous, the universe in its origin was also androgynous.

The light of creation continues to develop with an acknowledgment of “inner and outer lights.” Expansion of energy begins with the uppermost point, called the Crown, and concludes with the lowest, called Sovereignty.

The energetic lights of creation spiral downward in a careful progression toward reality. Nevertheless, this stage of creation is chaotic. It has not achieved a dynamic interdependence within the other systems. The universe is not yet integrative within itself.

Once the lights of creation descend, this initiates a new stage of creation, called the “World of Points.” This means that all those bonded and undifferentiated points of light have begun to divide and distribute their energy throughout all the other points of creation (or energy centers within this cosmological system).

The transcendent power of light creates the inner and outer qualities of light for the benefit of the qualities below it. That which is closest to the light source has no “veil.” As “lights” are created with less potency, opaque veils protect them until the most delicate gradation of light has but a tiny aperture where only one point of light can pierce through.

The Wedding Ceremony As Cosmic Re-Enactment of Creation

In the midst of describing the spiraling descent of lights and noting the equality of the Six Directions (referring to the ancient idea in the *Sefer Yetzirah* of Six Primary Directions—east, west, south, north, height, and depth—a comparison is drawn to a Jewish wedding ritual.

Before the conclusion of the wedding ritual, the bride is escorted around her groom seven times beneath the wedding canopy (the *chuppah*). This is a cosmic mystery, as the Ari indicates. When the bride walks around the groom, this reawakens people to the original processes of creation. This praxis is a catalyst for the recreation of the spiraling movement of the Six Directions (the Little Face), culminating in the meeting with Sovereignty. Upon the completion of the seven circles, the bride has ritualistically bonded with the groom on a cosmic level. She has re-enacted the process of creation. This empowers the wedding ceremony and ensures its success.

The Ari constantly reveals secrets of Jewish rituals throughout many Lurianic texts. However, in many texts, the revelation of Jewish ritual mysteries happens *simultaneously* in the narrative of the cosmic unfolding.

The Narrative of Cosmic Progressions: The Cosmic Collapse of Light

The progression of enveloping and inward-directed (exploding and imploding) light continues to manifest through the energy centers called the Crown, Wisdom, Intuition, the Six Directions, and Sovereignty.

In this text the Ari does not specify the aspects of the six directions. They are: Love, Strength, Beauty, Foundation (or the Base), and Sovereignty. He is not concerned with specific and elaborate explanations of the *sefirot*, as many Jewish mystics (thirteenth through the fifteenth

century) had written about, as we see in the handbooks of R. Moshe De Leon of Guadalajara, R. Joseph Gikitalia (Gikatilla), and R. Abraham of Cologne. Rather, the Ari is concerned with the culmination of these energy manifestations, conceptual entities, and archetypes becoming personified beings, as they are alluded to quite mysteriously in the *Zohar*. In the writings of the Ari they are given full explanations and are endlessly analyzed and meditated upon.

Why did the Ari specify in great detail all the countless steps of the crystallization of light in the process of creation? The Ari came to a specific realization resulting from many years of constant study and meditation upon newly acquired mystical texts (most likely, it was the *Zohar*, published in 1558 in Mantua and Cremona, Italy). He was describing a very radical vision of creation.

The Ari's intention was to describe through these ideas the most perfect system explaining Creation. He sought to explain the ways in which God manifests in the universe and why certain humans were crucial models in the unfolding relationship with God; he was particularly interested in Adam and Eve, Jacob and Rachel, Israel and Leah, and Moses.

Thus, each and every step of the way was crucial in developing the perfect system. The many codifiers, editors, and annotators of the Lurianic system, such as R. Chaim Vital, his son R. Shmuel Vital, R. Yaacov Tzemach, R. Meir Poppers, R. Natan Shapiro, and R. M. C. Luzzato, never explain clearly the *why's* of the system.¹

The real objective of traditional kabbalists was not to understand but rather to train their minds to encompass the system in their mind's eye. It was as if whatever the Ari uttered was Divine. His ideas were not to be questioned or analyzed. The goal of the Ari's cosmic project, as it were, was to *absorb the system* and thus be transformed by becoming the system within one's consciousness!

This approach was in contradistinction to R. M. Cordevero's Kabbalah, where there were elaborate rational, philosophical explanations offered for the many mystical ideas described. (See *Shiur Komah*, *Elemah Rabati*, *Or Yakar*, and *Pardes Rimonim*).

The Cosmic Collapse of Light

The discourse continues with the narrative of cosmic light collapse. Even the energy center of Intuitive-Understanding does not have full capacity to receive Wisdom's light. She receives light indirectly from Wisdom. Each light that receives light above it is destroyed, shattered, or collapsed. It is not clear what the word *shatter* (*shevira*) means, but in scientific circles there has been much discussion of the *collapse of stars*. Can this be what the Ari was talking about in the shattering of the vessels? Could he have intuited the prototype of cosmic systems as described in New Science speculations?

All these collapsed light energies are compared to the biblical deaths of the Canaanite kings. There were seven kings who, one by one, perished, perhaps because no one could or would make alliances with the other kings. Only the last one, a King Hadad, lived and, curiously enough, his queen was mentioned for the first time; her name was Mehitabel. The other kings did not seem to have wives.

Why did the Ari choose this obscure biblical episode to describe one of the most devastating moments in the biblical story of Creation? Why didn't the Ari utilize the story of the Great Deluge or the story of the tower of Babel or the killing by Cain of his brother Abel? Perhaps it is because a queen is mentioned for the first time in a biblical story. Since Queenship, or Sovereignty, figures as the primary seal of the kabbalistic reality map, that is, "The Tree of Life," it was the perfect motif to include within this mystical system. It was also a wake-up call for all biblical exegetics to look at the Bible with new methodologies of mystical exegesis. If the Jewish mystic could look at an obscure biblical text and see within it a major cataclysmic event in the evolution of the universe, what else would the Bible reveal?

The quintessential message of the Ari is Holy Relationship. Holy Relationship is the sustainer and destroyer of the universe. If King Hadad survived this apocalyptic catastrophe, it was because of Queen Mehitabel. He survived because his relationship gave him a good reason to survive. The seventh king was not alone. His concerns were not

selfish and greedy as were those of the other kings. He had to balance his goal and objectives with the queen.

Thus, the text continues, “by the time the spiraling light reached Sovereignty it was contained within and Sovereignty was not destroyed.” She was able to receive and bear the light. From this moment a new paradigm, a new archetype in creation, began manifesting. This is the stage of *Tikkun*.

The Ari reveals the real meaning contained in the embedded subtext in the biblical story of the “Death of the Kings.” They did not fully perish. There remained something alive and vibrant within the desolate remains of the “shattered pieces.” The shattered pieces are energy fields. Within them are forces that can obscure hope and light.

There is another way of perceiving these shattered pieces. One can look at the after effects of death as the potentiality for spiritual work.

What work is to be done? What can be done in this situation? The Ari explains: Essentially within all moments of death and destruction; even that which is or seems to be overtly evil, there is a way of extracting the good within. This is called, “raising up sacred sparks.” Whether by eating food or praying or talking to someone, when one has an intention to raise the energy for the sake of heaven, this becomes the first step in *Tikkun* of all existence. The way of the Ari is the process of *Tikkun*.

1. The first step is through conscious awareness in mundane actions.
2. The second step is manifesting this intention throughout all relationships, beginning with oneself and proceeding outward to everyone.

The Death of the Kings

The real meaning of the Death of the Kings concerns how the saints make their own dying powerful and meaningful. The saintly, as they die, purify the world they leave by liberating stagnated spiritual energies throughout cosmic realms, beginning with the Earth realms until the sparks are liberated within the highest realm of Emanation. At this moment the spark or sparks have been brought home to their origination. This is what is meant by the Saint's tomb as his or her "place of rest." The demise of the enlightened is the ultimate return and the reintegration of all physical and psychic energies.

A Discourse on the Nature of Circular and Straight Energies

Narrative of The Origins and Spiritual Evolution of Creation

Stage One of Creation

When it arose within
the Will of the Blessed Name
to Create the universe,
in order to manifest goodness,
so all creation would acknowledge
the goodness of the Creator,
and merit to be a chariot up above
so the Blessed One would embrace the chariot
the Blessed One emanated one point
that included ten points.

These are the ten *sefirot*
of the Bonded Dimension (*Akudim*),
which were contained in one vessel,
and they were not seen.

This is like *the primordial human (Adam)*,
who is composed of four elements,
which cannot be seen separately,
but which are present.
In the beginning of Emanation (*Atzilut*),
one point included within it all ten;

the ten and the ten within ten.

This point is higher than the Crown (*Keter*),

because from this point all ten spheres²

draw their life essence.

The life essence of this point

descends from the Emanator (*Ma'atzil*).

When the light descended,

together with it descended the vessel with its soul;

“Like the snail whose garment is part of its body.”³

There are ten inner lights

and ten enveloping lights.

As we know

enveloping light is more expansive than inner light.

Since the inner light is contained

within the vessel and

enveloping light does not have this limit.

This is the mystery of the scripture that says,

“I will speak to you between the two cherubim.”⁴

The sacred Divine Presence (*Shechinah*) manifests between
the two.

From this point expanded ten points,

from the Crown to Sovereignty.

The highest point,

the most chosen,

became the Crown;

then it expanded a little below,

and the other nine were contained within it.

From it expanded more,

and from this expanded even more;
 and that which remained within
 was more chosen than the rest,
 which continued to expand *spiraling below*
 and Wisdom was created,
 the remaining eight *points* being within;
 and afterward Intuition *was created*,
 with seven *remaining points contained* within her;
 and after *this development* six points *remained* together,
concluding with Sovereignty.

This is called the world of Primordial Chaos
(Tohu and Bohu)
 and the World of Points *(Nikudot)*.
 Transcending light entered the vessels,
 and the Infinite Neverending Light *(Or En Sof)*
 surrounded the Crown and
 expanded to the end of all ten *sefirot*.
 From the inner light of the Crown
 was created inner light
 and enveloping light for Wisdom,
 and the enveloping light of the Crown
 became an enveloping light for Wisdom,
 and likewise with all the spheres *(sefirot)*.

Any of the light
 emanating from the Crown
 that was received in one of the spheres
 remained as inner light,
 and all the *residual luminosity*

expanded outward and became
 enveloping light for each sphere;
 It continued in this way
 from the Crown to Wisdom and
 from Wisdom to Intuition and
 from Intuition to the Six Directions that are as one.
 Know: "The Lord of Hosts is a sun and a shield."⁵
 For the sun is a very exalted light and
 can only be viewed through a veil,
 or from a faraway place,
 or through a tiny aperture.

Within the dimension of Emanation,
 the light is not veiled at all.
 When the Infinite Neverending Light (*Or En Sof*)
 enters the Crown,
 even though the Crown is the highest sphere,
 it can only bear this Infinite Light from a distance.
 From the Crown to Wisdom there is no distance,
 but the light comes through a window;
 this window is called
 the Base of the Great Face.
 In this way the light is lessened.
 From Wisdom to Intuition,
 the light comes through a smaller window
 called the Base of the Father (*Wisdom*).
 However, within the Six Directions
 all the windows are equal,
 for they are considered one state.

Afterward,
from the Base to Sovereignty,
the light comes through a very narrow window
called the Base of the Little Face,
and this window has the form of a very tiny aperture.

There is no difference
between the Six Directions
except for their order,
and according to distance.
The width of their windows is the same.

The Wedding Ceremony As Cosmic Re-Enactment

This is the real meaning
of the seven circlings (*of the wedding ceremony*),
because they are the state of Sovereignty,
who has within her all the seven circles.

Narrative of Cosmic Progressions

From the first three spheres within the Crown
emerged the first enveloping light
toward the seven lower spheres in the Crown itself.
From these seven lower spheres within the Crown, the
second enveloping light radiated toward the
first three spheres in Wisdom;
and from the first three spheres in Wisdom the
third enveloping light radiated toward the
seven lower spheres within Wisdom.

From the seven lower spheres in Wisdom, the fourth enveloping light radiated toward the first three spheres within Intuition.

And from the first three spheres in Intuition, the fifth enveloping light radiated toward the seven lower spheres within Intuition. And from the seven lower spheres in Intuition, the sixth enveloping light radiated toward the Six Directions. The seventh enveloping light continued to *emanate in a* descending pattern until it reached Sovereignty, and all these *illuminations* were included in the Sovereignty.

Thus, the seven circlings are symbolized within Sovereignty.

Now we will return to what we discussed before:

Within the dimension of Emanation
there is no veil or separation at all.

However, in the world of Creation and below, the light manifests through various veils, and it passes through these and illuminates.

And know: When these ten points expanded, the Crown had within *the capacity* to receive and contain the light,
the Father (*Wisdom*) and Mother (*Intuition*) spheres,
however,

were not comparable to the Crown.

The Father (*Wisdom*) could receive the light face-to-face from the Crown;
the Father had the capacity to bear the light.

The Mother (*Intuition*), however,
could only receive the light from Wisdom,
back to back (*external transmission*).

This is the mystery of the sentence that says,
“A fool spends all his spirit, but a wise man stills it within
him.”⁶

The wise *one* who keeps it within is praiseworthy.
This means that the wise one, who is Wisdom,
will *awaken* Intuition and illuminate her back-to-back.

This is also mentioned in the *Zohar* on Genesis,
in the form of the letter tzaddi,
which consists of the letters yud and nun, back-to-back.
The nun is bent and the yud rests on top of it,
turned around (*facing the opposite direction*).

The Cosmic Collapse of Light

When the light emerged from Intuition and radiated
toward the Six Directions below,
the first sphere to emerge was Knowledge.
Then Knowledge was annihilated.
This is the first king to emerge: Bela ben Ba'Or.⁷
Afterward, Grace emerged and shattered,
and the vessel collapsed and fell;
meaning, he also was unable to bear the light.
Then Strength emerged, shattered, collapsed, and fell,
and this *pattern continued* with all seven.
These are the Seven Kings

of which it is said that one ruled, and died,
 and another ruled, and so forth.
 Each king in turn ruled and died.

Even though the sphere of Grace
 had shattered and collapsed,
 the light did not rest (*disappear*),
 but continued to expand
and radiate into the seven lower spheres,
 to see if perhaps they would not shatter,
 and perhaps they would be able to contain
 the light due to their distance,
 since the spheres who were
 farther away might bear the light
 more easily than those who were too close.

All seven vessels shattered and collapsed,
 for they were not able to contain the light
 expanding *and emanating from*
 within them from sphere to sphere.
 Since the lower vessel was of *less capacity* in stature
 than those above,
 this lower vessel could not bear the light,
 even though he was the farthest away.

When this light reached the Base,
 two illuminations entered:
 one for the sphere itself,
 and one to transmit to the next sphere: Sovereignty.
 Since the amount of light was so brilliant,

the Base could not bear the light,
 and shattered like the others.
 By the time this light reached Sovereignty
 it was contained within and Sovereignty was not destroyed;
 She was able to receive *and bear* the light.
 This is the *real* meaning of the scripture that says,
 “The Son of Jesse (the Messiah) lives upon the Earth.”⁸
 Therefore the Base (Foundation) is called
 the Foundation of Life.

The Process of *Tikkun*

The Base gave part of himself to Sovereignty;
 if he had given this light through a narrow channel,
 the Sovereignty would have had the strength to receive
 and contain it.
 But since the Base was shattered,
 the light of the Base became revealed and
 with the great power transmitted to Sovereignty,
 Sovereignty also shattered—but not completely.

A new entity (*partzuf*) was formed
 after the restoration (*tikkun*);
 and Sovereignty merited a complete entity
 would be created from her,
 even though she is only an *atomic* point (*nekudah*)
and not a complete molecule.

None of the six spheres before her
 were able to maintain even a point of light
 in order to become a complete entity.
 However, Sovereignty was able to transform herself,
 even though she did not receive the light
 through a *direct* channel,
 for she did not receive the entire light,
 but only what the Base received in order to give her.

The Death of the Kings

And now, an explanation of the shattering of the Kings:
 when all the lights reverberated back to their origins,
 there were still sparks within all these vessels;
 they collapsed into broken shards and
 from these were created the Shells (*Klipot*) or *external energy*.

Even though food has been clarified
 from the Shells, or residue,
 and it disappeared above,
 there are still sparks of the sacred
 left within the vessels,
 this is what is left for us to complete,
 through our prayers and good deeds and
 through saintly souls when they depart from this world.

When saints leave this world and
 pass through the realm of Action (*Asiyah*),
 they raise up with them
 sacred sparks from the Shells
 to the realm of Formation (*Yetsirah*);

in the same way,
 when they ascend toward
 the world of Formation
 to the world of Creation,
 and from the world of Creation
 to the world of Emanation,
 they *transform* and raise
 these sparks and return
 this great light to the sublime
 and noble place where it originated.

This is the mystery of the Feminine Waters,
 and this is the meaning
 of the ten sages who were martyred
 by the Romans during the destruction
 of the Holy Temple.⁹

During this time *period, ignorance and* iniquities
 caused the Shells to become overpowering,
 thus, there was no energy left
 to raise the Feminine Waters,
 which are these sacred sparks,
 the world was desolate and
 filled with destruction.

Thus, the sages gave their lives
 to Sovereignty, and by surrendering
 their lives they were able to
 uplift the Feminine Waters toward
 the Father and the Mother, and to
transform the entrapped sparks (*energy*) *within* the Shells.

This is the meaning of the saying,
 "So it has arisen in thought before me,"¹⁰
 mentioned by Rabbi Akiba;
 this is the mystery of the kings who ruled and died,
 and this is the mystery of the One
 Who creates universes and destroys them.

Even though we have said
 that the kings who died
 are the seven broken vessels of
 Grace, Strength, and so on, until
 Sovereignty, *nevertheless, all* the vessels
 desire a restoration.
 We see that Wisdom and Intuition
 also needed a restoration,
 for is it not so that Intuition first received
 this light back-to-back?
 She didn't have the capacity to receive it directly.
 Therefore, her capacity was limited,
 and because of this lessening her vessel collapsed.
 (Meaning to say, the backside *external* energies
 of the Father and Mother descended,
 and from this descent *the archetypes of*
 Jacob and Leah were created.)

Since Intuition (Mother)
 could not receive the light *completely*,
 Wisdom also could not transmit the light
 appropriate for her,

and would have,
 had Intuition been face-to-face (*direct*).
 Therefore, this level descended.

This is the meaning of “The righteous perish.”¹¹
 The righteous, is the category of Base.
 When the saint is generating a flow
 to the Divine Presence (*Shechinah*),
 part is given to him, and part to her.
 If he does not send a flow
 to the Divine Presence (*Shechinah*),
 then he has but one part.
 This is not to say, God forbid,
 there is a flaw on his part.
 This is not because he has a defect,
 but only because of a *premature development*
 within Sovereignty to receive *completely*.

This is what our sages of blessed memory have written,
 in the scripture that says, “streams of Wisdom,”
 which are *above* the Torah, and
 “streams of Intuition,” which are above the *Shechinah*.
 For the light that descends
 and flows from sublime Wisdom refers to the Father,
 and from him the Torah is created;
 which is also the Little Face (*microcosmic human*).
 The light that emanates from Intuition
 refers to the Mother, and from her
 is created the Shechinah, the Feminine, as it is written.

When the Little Face ascends, he raises up
 with him the light that emanated toward his place,
 the Feminine Waters, and he *transforms and uplifts this light*
 back up to the Father/Mother
 (*cosmic archetypal union*).
 He is returning and raising these sparks of holiness
 that have *become stagnated*.

Just as the souls of saints
transform the Feminine Waters
 so there can be a union
 between the Little Face and the Feminine,
 in the same way,
 the Little Face and the Feminine *transform*
 the Feminine Waters
 from the union of the Divine Father and Mother;
 from the *energy* that has descended.

We surrender our lives by the act of
 falling on our faces in the morning prayers
 (*nefilat apayim*)¹²
 and confessing our *obsessions and ignorances*.
 This act generates *the transformation of*
 the Feminine Waters of Rachel.
 In raising our life spirits (*nefesh*),
 we *transform* sparks (*energy*)
 that are *entrapped* in the Shells of Rachel.

The saints, in their death,
 transform these sparks of holiness with them,
 to awaken the Feminine Waters of Rachel,

so the Little Face (*Jacob*)
 will unite with the Feminine.
 The sign for this is
 the Little Face and the Feminine ascending
 to the Father/Mother.
 This is the mystery of the unification
 (*which results in the recitation of*)
Shema Yisrael.
 During the recitation of the *Shema*,
 the lower union *transforms into* the higher union.¹³
 “Hear, O Israel, the Lord is our God, the Lord is One”
 In that moment (*of prayer*)
 we awaken the sacred sparks
 that have descended in *luminous rays*
 from the Father and Mother,
channel them toward Intuition,
 to activate the Feminine Waters at this higher station.
 This prayer makes possible (*generates*)
 the union of the Great Father and Mother.

The Order of Restoration

READER'S NOTES

The Next Stage of Creation

The next stage in creation consists in utilizing this emerging creative energy that has lost control, collapsed, or has become discarded cosmic flotsam. In Kabbalah, this stage leads to the rebuilding and reconstituting of these “shattered pieces” of light. Creation enters a new paradigm: the paradigm of *tikkun*, or the restoration of the initial experiment of creation. How does one fix and restore? By building and creating something better. In the unfolding vision of the Ari, the greatest *tikkun* happens when disjointed, disparate, and disconnected energies become integrated; when created entities can relate with each other. Thus, the major Divine archetypes are described as emerging and evolving out of this collapse of energy, this shattering of the vessels. Out of an all-encompassing primordial energy referred to as the Great Face, or Long Breath, emerges the Divine Father/Mother archetype and their Divine children, the Son and Daughter. Except that, in this tradition, they are referred to as the Little Face (short breath) and the Feminine (the implication is lover/consort/partner). The Feminine is the seal of this cosmic quartet.

One question does come to mind: It would seem obvious that in this Kabbalah a description of a Brother/Sister union is described. Why does the Ari elaborate on a taboo relationship, something that is alluded to in the *Zohar* and incorporated in his mystical system? Concerning this question, I heard from Rabbi Aryeh Kaplan “that all

taboos in the Torah, in the supernal worlds beyond human realm, these actual taboo relationships were actually the Cosmic norm, as it were!” This would come as a shock to many Western readers. According to this idea, the reason for sexual taboos in traditional Jewish society is to protect humans from *assuming they could replicate Divine relational energy patterns*. How could a mysticism condone and elaborate in great detail upon these descriptions (of Divine Brother/Sister union) and many other spiritual-erotic descriptions of intimate cosmic relationships? Perhaps Jewish mystics realized how crucial these energies were for human beings. They intuited from their own relationships and linked these intuitive realizations with the conceptual manifestations of cosmic energy and concluded that these relationships were the way God related with finite beings.

In the mind’s eye of the kabbalist, these ideas cannot remain pure conceptual inventions. They must be linked with the religious authority of Jewish traditions. Thus, all mystical ideas must be linked in some way to some aspect of the sacred language of the Jewish people, which is Hebrew. According to the Talmud (to paraphrase), “all the letters of the Torah [the twenty-four books of the canonized Hebrew scriptures] are actually Divine Names” (manifesting as letters, words, nouns, verbs, stories, histories, and laws). This statement from the Talmud means that everything in the Torah is a manifestation of God and not just the Names of God. Thus, the more one immerses oneself in Torah, the more one develops the capacity to realize God.

However, from all the letters of the Torah the most revered of all groups of letters is the Tetragrammaton: YHVH, referred to in some orthodox circles (Habad) as *havayah*; the unutterable Name of God. In Kabbalah, these letters are not just the Names of God, they are the embedded codes that reveal how God functions and relates on different levels of existence and within different space–time continuums. To continue this line of reasoning, the Divine Name of YHVH becomes the code to perceive the “cosmic buttons,” as it were, of the universe.

Historically, the writings contained in Zoharic literature of the thirteenth-century discourses on the conceptualization of the (1) Great Father, (2) the Supernal Mother, (3) the Little Face/son,

and (4) the Feminine/daughter, personify archetypes embedded in the cosmos as the primary forces interfacing human reality. The Ari appropriated these ideas and created an even more complex archetypal cosmology, far beyond the original concepts as stated in the *Zohar* oeuvre.

The Ari appropriated these ideas and placed them within his idea of the process of *tikkun*. *Then he went a step further*. A radical link was made between these four primary archetypes and specific biblical heroes mentioned; and finally, a link was made to the four letters of the name of God: *havayah*. Thus, the Ari empowered his new system with religious authority. The reasoning implied, what could be more authoritative than to link conceptual ideas to sacred letters, sacred letters to God, God to historical beings, and then unify all within the consciousness of the mystic's mental eye?

Philosophical Questions

The Ari continues his discourse with a question: If it is true that "God is perfect and never changing," as religious Jews proclaim daily (i.e., the thirteen foundations of belief of Maimonides), then why create a complicated universe that actually *fails* in its initial burst of creative display (i.e., the initial shattering of vessels mentioned throughout Lurianic Kabbalah)? The Ari may have been inspired to expand and comment on the famous talmudic statement that says (to paraphrase), "God created and destroyed countless universes before this one." This is a proof text that enabled the Ari to establish the religious authority of his concept of the "shattered vessels" being an intrinsic stage of creation.

Why was it important or necessary to have this blatant imperfection in the way God manifested creation? The Ari's answer was: For the possibility and privilege of having free choice. If it became known to humanity that the Creator failed initially with cataclysmic mistakes and nevertheless recreated and re-established existence as it is, then all human beings can do the same with their lives. Destruction leads to reconstruction. Despair is transformed into hope. Cynicism becomes optimism. Wrath is mitigated into harmony.

Divine failure is God's way of creating the possibility within human consciousness of repairing what has been destroyed. It is up to those heroic individuals who are committed to rebuilding and making things better; it is to those people that the Ari's message becomes profoundly meaningful.

Besides explaining the development of cosmic archetypes and philosophical discussions, there is a very detailed mechanical description (possibly visionary) how these energies/archetypes come into being.

Warning for the Reader!

A reader must know how to sift out all the layers that are happening simultaneously. Not only must the reader *haalt kop*—the Yiddish for “holding your head in one place” or “keeping your wits about you”—but the reader must intuit these secrets within the reading. This is the way I have been taught and how my teachers have been taught. My two primary root teachers in *Zohar* and Lurianic Kabbalah were the late Rabbi Aryeh Kaplan and Rabbi Shlomo Twerski, the direct descendent of the Chernobler Rebbe.

Return to the Narrative of the Text

The Evolution of Cosmic Archetypes

The discourse continues the description of the evolution of archetypes with a description of different variations of cosmic consciousness, called brains, heads, or minds. These “brains” or “heads” are metaphors for the beginning of different models of Divine consciousness, which become the embedded code for the origination of human consciousness. What is above is below. This narrative of the different evolving “heads” is actually a super-commentary on the most esoteric section of the *Zohar*, called, “The Book of Concealment,” “The Great Chamber,” and “The Miniature Chamber.” These works describe in great detail mystical anthropomorphic parts of God, such as the thirteen adornments of the Beard, and so forth.

The Ari declares that it is out of the cosmic chaos of the “shattered vessels” that the beginnings of human qualities emerge. The result is the perfect union. If the power of luminous Wisdom/Intuition resulted in the collapse of energy (shattering of the vessels), then the act of restoration was to encode and embody this luminous energy in a personified bearable conception. Thus, the union of Wisdom and Intuition (rational and intuitive parts of the mind) become the conceptual model for the human conceptual union of Father/Mother. However, it is not the father and mother of humanity we are talking about, since this union is not a model for human behavior; it is a vision of nondualist compassion and perpetual union, which in turn is a metaphor for the idea that as long as there is this kind of union in existence, the universe is sustained! Thus, this Great Father/Mother union must create another kind of model that would be closer to human thinking; these are the “children” of the Father/Mother: the Son (a.k.a., the Little Face, named after the Great Face, which consists of Father/Mother) and the Daughter (not called the daughter, as the *Zohar* would say, but as the Divine Feminine Presence or the *Shechinah*). In cosmic realms, this divine Son and Daughter become a union unto themselves. Their union is not the eternally perpetual bliss of the Father/Mother but one that is closer to human ideas. When there is peace on Earth, they attain union. When there is dispute and war upon planet Earth, they part ways and become separate entities.

There is one more point to consider. In Lurianic Kabbalah, it is human actions that cause the union of the Little Face and the Divine Feminine to become one. Why should they become one? They are the source of blessings upon Earth. Just as the Father/Mother union is perpetual and this union sends energy to create cohesion within existence, their Cosmic Children are transformed into the specific and *conditional bestowers of blessing* upon Earth. Even more specific, they are the cosmic results and effects of the way the Children of Israel fulfill their agreements and covenants with God, a covenant that began with Abraham, was sealed at Mt. Sinai, and is renewed in every generation.

This lower Divine union emerges in cosmic birth from the union of their cosmic parents as a symbiotic twin attached back-to-back. This myth is an agreement with the talmudic midrash (to paraphrase) “Adam and Eve were created back to back,” and means that the comment in Genesis (to paraphrase) “that God took a rib from Adam,” really meant that God *enacted a separation* of these primordial twins. At the moment of this separation, Adam and Eve emerge as the model for a real human partnership and relationship and are thus linked to the cosmic Little Face and Divine Feminine.

In the Kabbalah of the Ari, this midrash of “back-to-back” became his proof text for the idea that Creation was not initially in a perfect place, that there was a Divine intention in the onset of creation or a Divine plan that left room for error. What does “back-to-back” really mean? The physical phenomena is not the point. All this points to an understanding of the evolution of consciousness at the onset of creation. This is a narrative about how light is distributed throughout the universe. At first, Divine light is direct and the energies that are created to receive this light are sustained by this light. However, as this light descends into lower realms, the instruments created to receive this force do not have the capacity, and when they do receive, they cannot receive from each other directly. They must face away from each other. Only later on in the process of creation can these two primary vehicles turn to face each other. This is initiated at the moment of the great Severing (or separation). This creates autonomy and, ultimately, the capacity to receive from each other. At this moment the phenomena of direct consciousness manifests in the world. This Divine force becomes embedded in human beings as the power to ultimately become aware and attain God-consciousness.

The Order of Restoration

The Next Stage of Creation

The Supernal Emanator saw
the vessels He created had shattered
for the light was overpowering
and they could not contain this light;
thus, it arose in His will
to *recreate* all these worlds
so they could bear the light.
Thus the result of this *recreation*
was an expansion of the light and
its distancing from the Supernal Emanator.
As a result,
the lights returned more concealed;
thus these worlds were sustained and
enabled to contain the light.

From the point of the Crown
came an expansion of light which resulted in the creation
of the first complete entity of the ten spheres.
These ten were within the Crown from the beginning of
creation,
and now they were brought out and realized.
This first entity is called the Great Face.

From the place of Wisdom
one complete entity from the ten spheres,

and this second entity is called the Father.

From the place of Intuition

was created one complete entity from the ten spheres,

and this third entity is called the Mother.

From the Six Points that were shattered

one complete entity was crystalized from the ten spheres, and

this fourth entity is called the Little Face.

From the tenth point was created one complete entity incor-

porated from all the ten spheres,

and this fifth entity is called the Daughter.

These five entities are indicated in the four letters of

Y H V H (Y'ud- H'ey- V'av- H'ey).

The crownlet of the yud is the Great Face.

The yud itself is the Father.

The first heh is the Mother.

The vav is the Little Face.

The lower heh is the Daughter,

and this is called the Feminine Face.

If you will ask,

why did the Supernal Emanator

not create these five entities immediately,

instead of creating points that would shatter,

for, is it not revealed and known before Him

since they were only points,

they would not be able to bear the light?

The intention was to create the possibility of *choice*

and *will* through *the creation of Adam*,

where there would be good and evil in the world;
for the roots of evil *are* the broken pieces, and the great
light comes from the good within.

If only good existed in the universe,
there would be no reward or punishment.
However, since there is good and evil,
there is reward and punishment.
There is reward for the righteous,
for through the good actions of the righteous,
the sacred sparks that fell *within the* Shells are raised.
And there is retribution for the wicked,
for through their actions they draw down this great light
to be *entrapped within* the Shells, and then the Shells
themselves become the whip to punish the wicked.

Another way to understand this is *to understand that*
before the *recreation of* Sovereignty,
the Sacred Feminine was *in the exact place and station*
where the head of the Great Face is after the recreation.
There is a power within our prayers and good actions to
raise Her back to where She was in the beginning.¹

[The following paragraph was included in the original Hebrew text
as a footnote.]

Notes from the Commentary in the published text of the Etz Haim:

This presents a difficulty, because the Feminine was
never in the head of the Great Face. The [Ari's]
explanation is that when all these points emerged they
spiraled downward from the navel of the Primordial

Human; so the place of the Crown, known as the Great Face of Points (*nekudot*), is from the navel of Primordial Human until the end of the body.

Now we will continue to explain the order of recreation of the five entities.

In the distancing of the light *from its original source*, three heads (*states of consciousness*) were formed within the Great Face (*expanded countenance*).

The first head is called

“The Head That Cannot Be Perceived”

(*reshah de lo is yada*).

The second head is called “Emptiness” (*ayin*).

The third head is called

“The Concealed Brain” (*mocha sti'ma'a*).

The three together correspond to

Crown, Wisdom, and Intuition

within the other entities;

and the same within this entity, the three heads correspond to Crown, Wisdom, and Intuition. These three heads are called the “Sealed and Ancient”² (*Atik-Stam*).

The seven spheres remaining,

from Grace until Sovereignty,

are called Ancient of Days (*Atik-Yomen*).

These *seven* are the soul and the

innermost essence of the Father and Mother.

When they expand within the Great Face
they first make seven formations within the *primordial* skull.

The symbols of these seven formations are the seven letters

Gimel Tet, Kuf Resh Ayin, Pe Cheth.

In the hollow of the skull
is the membrane of the air,
the cover of the Desire of Desires,
the skull which has dew within,
a thin membrane of pure white like wool
when it is clean and untangled;
the nose cannot smell it.³

Golgatha Tala de bedeluha Kruma d'avira

Rava d'rabim Omer naki Pikiha delo na'im Chutma.

This is the mystery of the Great Face,
which continues to expand
with the thirteen formations of the Beard
that expand from it,
as mentioned in the Lesser Assembly (*of the Zohar*).

The seven formations expand
to where the points (*nikudot*)
of the shattered pieces were in the beginning,
and after the Great Face becomes a complete entity,
the two entities of the Father and Mother are created.

In the Lesser Assembly it is written,
"They emerge as one and remain
as one and do not separate forever."

The meaning is that Wisdom and Intuition
do not emanate as the Little Face and the Feminine emanate.

The Feminine emerges
from the shoulders and arms of the back
of the Little Face but during birth
the Father and Mother emerge as one,
and one does not emerge before the other.

The difference is that the Little Face and the Feminine
are resting back-to-back
and the Father and Mother rest as one
face-to-face.

The tradition that “they never separate forever” is important,
because the Feminine and the Little Face
are not constantly together.
This is described in the *Zohar*.⁴

“I have eaten my honeycomb with my honey;
I have drunk my wine with my milk;
eat, Friends; drink,
yes, drink abundantly, Beloved.”⁵

Friends eat together, but lovers drink together.
Friends eating refers to the Father/Mother union.
When they drink and get intoxicated,
this is the union of the Little Face and the Feminine.

Know that from the right arm of the Great Face,
which is Grace,
from the three divisions within it,

with the shoulders until the chest of the Great Face,
comes forth the complete entity of the Father.
And from the left arm of the Great Face, Strength, with the
shoulders until the chest comes the complete entity of the
Mother, in this manner.

From the first part of the right arm,
which is the hand and fingers,
Wisdom, Intuition, and Knowledge
of the Father are created.

Why do we call the hands the highest part of the arm,
even though they seem to be at the base?

This is due to the fact
when the hands are raised above the head,
they become the apex of the body.

Aaron and the other high priests
in the Holy Temple raised their hands
to make a blessing.

This is the mystery of *Nesiyat Kapayim*
(raising of the palms by the priests in the Holy Temple),
which is the meaning of the scripture
“Aaron lifted up his hands.”⁶

From the middle part of the right arm
form the three spheres, Grace, Strength, and Beauty,
of the Father;
and from the lowest part,
the shoulder,
form the three spheres of Endurance, Praise,

and the Base of the Father.

In the same way

from these three parts of the left arm is created
a complete entity of the Mother.

This is the meaning of

“Acquire Wisdom, acquire Intuition,”⁷

because they are from the throat,

which is the part of a pipe,

from which was created

the Crown for the Father and Mother.⁸

What remains is the lower half

of Beauty of the Great Face and Endurance, Praise, and the

Base of the Great Face.

The lower spheres are revealed without garments,

referring to the sentence, “For the waters below are crying.”⁹

When these lower spheres,

Endurance, Praise, and Base,

are exposed, their light is great indeed,

for it is more revealed than the light of the arms,

which is hidden in the Father and Mother.

This is the meaning of

“Blessed is the glory of the Lord from His place.”¹⁰

The acronym for this sentence¹¹ *are the* letters

bet, chaff, yud, *mem*, which form the Hebrew word for crying (*bochim*).

They are said to be crying

for their light is so revealed.

The first vessels are annihilated by the light.
 To restore them it is necessary to include
 the thighs of the Great Face within the arms,
 to protect the thighs from collapsing.

His Endurance, Praise, and Base are integrated
 within his *qualities* Grace, Strength, and Beauty;
 three within three.

The lower half of Beauty,
 which was revealed,
 is integrated in the upper half,
 and Endurance is integrated
 in Grace, and Praise within Strength.
 The Base and the lower half of Beauty
 are integrated in the upper half of Beauty.

When these three lower spheres
 ascend into the arms of the Great Face,
 which are Grace, Strength, and Beauty,
 the lights from the shattered vessels ascend with them.

Know: not all the light ascends.
 Some sparks of holiness remain in the shattered vessels
 to be a sustenance (*food*) for the Shells (*external energy*).

The lights of these broken vessels ascend
 into Grace, Strength, and Beauty of the Great Face.
 From these lights are created
 the substance for the Little Face and the Feminine,
 which become the substance (*motivational force*)
 for the union of the Father and Mother.

The Mother becomes pregnant
with these three within three.¹²

It is important to know
when Endurance, Praise, and Base of the Great Face
are included in Grace, Strength, and Beauty of the Great
Face,

then the Base of the Great Face,
which is included in half of Beauty,
releases a mist (*breath*) into the sphere of Beauty.

This mist is divided into two sides.

The right side becomes the brain connected to the Father,
and the left side becomes the brain connected to the Mother.

Since they have this mind substance (*consciousness*),
the Father and Mother are inspired to embrace.

This union is without Feminine Waters (*inspiration*);
it is nothing but the Torah of Grace.

As it is written, "Mercy shall be built up forever."¹³

This is the meaning of "When it arose in the Will," etc.;¹⁴
and when the Father and Mother are embracing,
they also manifest the level of union
called "kisses" (*neshiken*).

The Kabbalah of Kissing

In the beginning,
the Father is kissing the Mother
and afterward,
the Mother is kissing the Father.
The Father draws the Mother's breath
during the kiss,

as we know through the sense of *seeing*.
 In the same way,
 when the Mother is kissing the Father,
 she draws the breath (*hevel*) from him.
 Thus, there are two kisses and two breaths,
 for in every kiss
 there are two qualities
 which include the Father and the Mother.
 We find each kiss has two aspects,
 and each breath has two aspects,
 what is given and what is received.
 Thus, it is with the Mother
 for each and every one
 there are two kissings and two breathings.
 With the Father, though,
 there is an additional aspect of words,
 for he needs to soothe his wife
 with words at the time of their embracing;
 but the Mother receives these words.
 Analogous to these five steps,
 the two kisses, the two breaths, and the aspect of speech,
 are the five different kinds of speech
 utilizing different parts of the mouth.¹⁵

This is why we find the soul to soul (*neshamah* to
neshamah)
 relationship that comes from these kisses,
 and the embracing of spirit to spirit (*ruach* to *ruach*)
 that comes from these breaths;
 however, we do not find
 this relationship with the *nefesh*,

the basic life force.

We do not find a category called *nefesch* to *nefesch*.

For when the kissing and breathing are doubled;

there is soul *meeting* soul from the kisses,

and spirit *meeting* spirit from the breaths;

but the basic life force comes from speech,

and this speech is not doubled.

There is only one *nefesch*,

and that comes from the words of the Father.

It is good to know

from these kisses *are created*

the vessels for Grace and Strength of the Little Face—

Grace from the Father and

Strength from the Mother.

Endurance is from the breath of the Father,

and Praise is from the breath of the Mother.

Beauty of the Little Face

is created from those kisses that are integrated with each

other, from Father within Mother and Mother within

Father.

From this doubling (*mingling*) comes Beauty;

for Beauty is a combination (*alchemical union*) of Grace and

Strength and harmonizes between them.

The Base of the Little Face is created from the Breath that is

the result of doubling and integrating the four breaths of

the Father within Mother and Mother within Father.

The Sovereignty of the Little Face is created

from the words of the Father.

This is the meaning of,
“God, with Wisdom, founded Earth.”¹⁶
From the speaking of Wisdom
results Sovereignty who is called Earth.

Here we have explained
the Six Directions of the Little Face,
where they originated and how they came into being.

The Mystery of Pregnancy and Nursing

READER'S NOTES

Divine Names and Creation

Names and the mystical genetic processes within the cosmic Tree of Life are linked to the biblical archetypes in the forms of Moses and Jacob. The Ari is saying the entire universe is made up of Divine Names. All processes are Divine Names. He takes the two most common names of God: YHVH and the name revealed to Moses at the burning bush, EHYH. He then combines them in a numerical meditation. These two names in combination are the catalysts for gestation in cosmic realms.

Instead of referring to the biological transmission of the mother to her child within the womb, these physical, biological, and neurological forces become the pure conceptual ideals of the Divine Mother transmitting states of consciousness to the miniature Divine embryo. At the same time She embeds within the Divine embryo supportive energy called Endurance, Praise, and the Base qualities of the Tree of Life. In physical terms, this refers to the thighs, vagina, and uterine tubes of the mother. What is happening here? It is as if everything in the physical body has become transformed into cosmic qualities that establish nurturing foundations ad infinitum.

***Gematria* in Judaism and in Kabbalah**

Gematria originated as a shorthand documenting system in the early Greek senate. Later on *gematria* was used as a mnemonic and exegetical device in the Babylonian Talmud. From the thirteenth century on, *gematria* was used more and more for mystical decoding of the prayers and primary sacred texts of Judaism. In the later stratum of the *Zohar*, especially in the *Tikkunei Zohar*, there is a proliferation of linguistic-numerical equivalences in crucial Hebrew words and Divine Names.

In Lurianic Kabbalah, *gematria* is used with a great focus on the creation of complex linguistic-numerical meditations of very specific Divine Names, which manifest Divine energies that generate cosmic sustenance for all dimensions.

(For further research on *gematria*, see the *Encyclopedia Judaica* for a thorough discussion on the subject. The most comprehensive study on *gematria* is called, “*Gematria and Notricon—Two of the Thirty-Two Exegetical Methods the Torah Is Expounded On*,” by Herman Salb. Published by Judah Press, Jerusalem [In Hebrew], no date.)

Cosmic Conception/The Mystical States of Gestation/Divine Qualities Within Gestation

The Ari shows his other interests in his narrative of cosmic gestation, birth, and nursing when he focuses upon the two greatest male archetypes in the history of Judaism: Moses and Jacob. It is Moses who liberates a slave nation out of its lethargy and spiritual stagnation to become a free people and who transmits the Divine wisdom of the Torah to an entire nation simultaneously at Mt. Sinai. And it is Jacob who is called father of the twelve tribes who refer to themselves from that moment of history on as the Children of Israel—*B'nei Yisrael*—the name given to Jacob after a grueling Divine encounter. Thus, it is Jacob who imparts to his children their national name in the words: Children of Israel.

In this chapter, the Ari describes Moses as born prematurely in seven months' time. Perhaps the Ari was suggesting that Moses' birth reflected Moses' tendency to do things prematurely, as it is seen in the biblical story of Moses' smiting the rock in order to receive water when God overtly commanded him to *talk* to it. Perhaps it was within the genes of Moses to be impatient. Perhaps Isaac Luria is alluding to the ability of Moses to prematurely liberate the Children of Israel from bondage. In the midrashic literature there is a conversation that is quoted in many texts. It is a dialogue between the Angels and God. The Angels are saying, "Why liberate the Jews? They are the same as the Egyptians! What is the difference between them?" And God responded enigmatically, "Well, you're right, but at least they kept their Hebrew tribal names!" According to some authorities, this was enough to silence the Angels and the process of redemption was begun. Who was sent? None other than Moses, he-who-was-born-in-seven-months. It seems there is a close link between the heavenly reticence to free a slave nation and Moses, who was born prematurely, as the one chosen to liberate a slave nation.

Jacob, however, created the prototype for nationhood through his twelve sons (and daughter). The Kabbalah looks upon this group as the perfect number to begin a nation. Thus, he is born in nine months in harmony with universal law. The third part of this discourse talks of the twelve-month gestation for the Divine Daughter. The proof text is again from the story of Jacob and Leah. The Torah recounts, to paraphrase the Bible, "and she gave birth to a daughter." The daughter was Dinah. The Ari, in his cosmic intuition, saw the daughter's taking twelve months to be born as almost hinting at a comparison of her gestation period with her twelve brothers and eluding to the idea that the Daughter archetype is the culmination of the development of all the preceding archetypes mentioned in his mystical narrative.

Cosmic Nursing

The Ari then turns to a mystical meditation on the length of time it takes for the Divine Mother to nurse the Divine embryo. He offers meditations on all the Divine Names linked to the process of nursing. The mystery alludes to the Divine aspects of the Divine breasts, and which Divine Names are linked to the process of birthing blood, which becomes transformed into the milk the Divine Mother feeds the Little Face archetype.

Cosmic Maturation/Computational Enigmas

At the outset of this discourse the Ari, or perhaps the editors of this manuscript, describe a mystical numerical-linguistic meditation to link the Hebrew word for gestation with a Divine Name. Upon calculating the letters and numbers, one finds that there is a corrupt text here *since the calculation does not tally correctly*. Why was this part of the text published in the first two editions of *The Tree of Life* (*Etz Haim*)? The final editors and publishers deemed it necessary to publish this text, “The Gate of Principles” (*Shaar Ha-Klalim*), in light of many of the important Lurianic concepts presented for the first time in a Lurianic tradition. Perhaps the editor/publishers wanted to indicate that the complex calculations were not the essential transmission of Rabbi Isaac Luria. In spite of this speculation, one can wonder at the preponderance of these lingua-numerical calculations in this text and many other Lurianic texts.

The obsession of Jewish mystics with linking cosmic evolutionary stages to mathematical systems perhaps originates from a growing need to link commentaries that would describe the perfect unity of Hebrew letters, the cosmos, astrology, astronomy, and the cosmic time-space continuum. Later on in the ninth and tenth centuries, with the publication of the *Sefer Yetzirah* (The Book of Formation), one sees clearly the sophisticated attempt to unify religious systems (Hebrew letters, Divine tribes of Jacob, and Divine Names) with physical systems such as numbers, astronomy, space-time, and

body parts into one system. The first authoritative commentaries on *Sefer Yetzirah* dealt with theological and philosophical issues, as one can see in Saadia Gaon's (tenth-century) commentary. However, in Rabbi Shabtai Donnolo's (tenth-century) *Chachkimoni* commentary one sees an enormous interest in the correct astronomical and astrological traditions from the Babylonian, Chaldean, and Arab schools as they relate to and contradict the *Sefer Yetzirah's* tradition on these issues. Thus, as far back as the tenth century during the period of the Gaonim, there existed a traditional authoritative interest to harmonize Jewish mystical principles with current scientific knowledge.

In the thirteenth century, with the publication of the meditation prayer book of Rabbi Eliezer of Worms, one sees a strong focus on linking *gematrias*, that is, numerical-linguistic meditations throughout the prayers of the Jewish liturgical cycle. This trend continued by the publication of the final circulation of Zoharic traditions vis-à-vis the *Tikunei Zohar* (The Adornments of the *Zohar*). This seventy-chapter magnum opus reveals the seventy "faces" (interpretations) of the Torah upon the first word of the Bible, which is "In the Beginning" (*Bereshit*). There are hundreds of proof texts based solely on the use of *gematria* (numerical equivalences of letters) and *notaricon* (acronyms and words embedded in phrases and words). The authority of *Tikunei Zohar* was established by the end of the fourteenth century and was practically accepted by mainstream Judaism by the time it was printed in the mid-sixteenth century.

After the first printing of the vast corpus of the *Zohar*, Rabbi Isaac Luria-Ashkenazi (the Ari) began composing and transmitting his universe-shattering mystical-theurgic system. At the same time he channeled all these highly complex linguistic-numerical meditation calculations into his system. Many of these channeled teachings were immediately written down by his disciples, including Rabbi Moshe Jonah, Rabbi Joseph Ibn Tabul, Rabbi Chaim Vital-Calabrese, and other students. Possibly, some calculations were initially written down in haste and incorrectly. This may have been one of the reasons why, after the death of the Ari, R. Chaim Vital ordered the return of all the

handwritten notes of the Friends (or, as they have been referred to by later generations, the Lion Cubs—*Gurei HaARI*). Many of these writings were not returned and I suspect that they were the source of the first Lurianic teachings that swept Italy and Poland at the end of the sixteenth and the first quarter of the seventeenth century.

The Mystery of Pregnancy and Nursing

Hebrew Letters of Divine Names

Divine Names and Creation

Now we will discuss
the gestation of the Mother
and the formation of the Little Face and the Feminine.
The Hebrew word for gestation is
ibur, which can be split
into two words:
ayin bet = 72, and resh yud vav = 216.
72 is the right side,
216 is the left side.
The number 216 is connected
With the Divine Name of AHYH,
spelled out with multiple letters of Yuds.

The letter Aleph = A = 1

Lamed = L = 30

Pei = P = 80

Total = 111

The letter Heh = H = 5

Yud = Y = 10

Total = 15

The letter Yud = Y = 10

$$Vav = V = 6$$

$$Daled = D = 4$$

$$Total = 20$$

The last letter Heh of the Divine Name E-H-Y-H is the same as the first heb calculated above, which equals 15.

The total for the entire calculation is

$$111 + 15 + 20 + 15 = 161$$

This spelling of the Divine Name AHYH with yuds has a numerical value of 161.

The name of God spelled with the configuration of number 52, with extra Hehs, equals 213. Add the Divine Name YHVH, spelled out with the expansive formula equaling 52:

$$Yud, vav, daled = 20$$

$$Heh, Heh = 10$$

$$Vav, Vav = 12$$

$$\text{and the final Heh} = 10.$$

$$Total = 52$$

Then the *Divine Name* of E-' L-'O-' H'-Y-'M' can be split into three parts:

Aleph Lamed is on the right side,

Yud Mem is on the left side,

and Heh is in the middle.

When these letters are spelled out as words, the value is 216.

[Editor: Actually, this calculation is incorrect, for when you spell and add up this configuration, the number adds up to 217 instead of 216, which is stated in the text. This is proof that this text called "The Gate of

Principles” of The Tree of Life was an early, unedited recension of Lurianic Kabbalah.]

The expansive spelling of the Name of E-L-O-H-Y-M is as follows:

Aleph = 111

Lamed = 74

Heh = 10

Yud = 20 Mem = 80

Total = 295

[What could the author of this text have meant? Rabbi Meir Poprush, the final editor of the Etz Haim, addresses this question in his important commentary on the Etz Haim, Ohr Zarua (Expansive Luminosity). See Ohr Zarua: Etz Haim/Shaar Ha-Klalim, page 15, column 2, “The Secret of Gestation,” and so on. However, it is not the goal of this book to incorporate all the commentaries, alternative texts, and manuscripts within this presentation of Lurianic Kabbalah, since this would be beyond the scope of my research. Rather, my goal was to take an entire text of the ARI and present it as precisely and simply as possible.]

The text continues:

We know that these three names *originate* from the Mother’s side:

1. A’- H’- Y’- H’,
2. Y’-U’-D’ H’-E’-I’ V’-A’-V’ H’-E’-I’
3. A’ L’ H’ Y’ M’

Cosmic Conception

Mystical States of Gestation

Divine Qualities within Gestation

And know: There are three gestation states:

The gestation of 7 months;

The gestation of 9 months; and

The gestation of 12 months.

Now we will explain

the gestation of 9 months within the

womb of Intuition of the Little Face.

There are 3 spheres within 3.¹

Each of them is incorporated and bound

within each of the other three.

The sphere of Endurance is incorporated

and bound within 3: Grace, Strength, and Beauty;

Praise is incorporated and bound within those 3; and

The Base is incorporated and bound within those 3.

This is what is meant by 3 within 3;

each of the lower spheres is in all 3 of the higher spheres.

Thus, there are 9 stages of integration.

Corresponding to them is the gestation of 9 months.

For the gestation of 7 months

it is necessary to include

Endurance, Praise, and Base of the Great Face,

and the lower half of Beauty,

within Grace and Strength
and the higher half of Beauty of the Great Face.

This is the equivalent of 3.5 contained within 3.5.

The integration of spheres within one another
is needed for the Great Face himself,
for Endurance, Praise, and Base are open and vulnerable.

These lower spheres must be brought up
to the station of Grace, Strength, and the upper half of
Beauty,
so the Little Face and the Feminine
can emerge (*can be born*),
and through this process they enclothe
Endurance, Praise, and Base of the Great Face.
This enclothing takes 7 months.

For the *development* of the Little Face skull
an extra 2 months is added,
to make 9 months.

The Great Face needs only 7 months
to complete his integration;
but the Little Face requires 3 within 3,
which equals 9 months.

The Feminine *partner*
of the Little Face is not complete
until 12 months,
as we will write with the help of Blessed Name.

Now we will explain
the 7 months of the Great Face.

The stages are as follows:

The lower half of Beauty
of the Great Face is en clothed
within the upper half of Beauty of the Great Face.
Beauty does not have to be garmented
in all the 3 upper spheres
(which are Crown, Wisdom, and Intuition),
since half of Beauty is included
in its upper gradation anyway;
and this integration
in the upper half *takes* one month to complete.

However, the lower sphere of Endurance
needs to be garmented
in all 3 higher spheres
(Grace, Strength, and Beauty),
because he is a measure in his own right
and is incorporated from lower parts.
He must be garmented in all 3 upper aspects;

The same process happens with the development of Praise.
Six months for Endurance and Praise
plus one month for Beauty equals 7 months.

Cosmic Development

Premature Moses and Full-Birth Jacob

The Birth of the Divine Daughter

This is the secret the sages have written,
that Moses our teacher,
peace be upon him,
was born in 7 months;
for he is the embodiment of Beauty,
half of which is garmented above.

The notion that Moses "is the embodiment of Tiferet—Beauty" would contradict many kabbalistic texts that Moses was the embodiment of the sefirah of Victory-Endurance, which is Netzach.

Jacob gestated for nine months.

However, Jacob is *rooted in*
the Base of the Great Face,

The notion that Jacob is the Base of the Great Face would seem to contradict the notion that Jacob was the embodiment of Beauty—Tiferet. This is evident within many kabbalistic texts.

And he is also included
in the upper half of Beauty.
Therefore, he needs more than 7 months.

Moses is within,
 which is Beauty,
 and Jacob is outside,
 which is the Base.

The Gestation of the Divine Daughter

The gestation of 12 months is necessary
 so Sovereignty can emerge.

As it is written;

“And afterward she bore a daughter.”²

The acronym for *the scriptural words*

“bore a daughter” (*yalda bat*)

is yud bet, *which equals* 12. [Yud equals 10, bet equals 2].

A daughter was born after 12 months.³

“And after” comes from “And it was delayed until this
 moment.”⁴

The idea of these 12 is as we mentioned,
 Sovereignty was en clothed in each of 3 higher spheres;
 Grace, Strength, and Beauty.

She needed 3 extra months,

for, initially, the 3 lower spheres

(Endurance, Praise, and Base)

were enclosed within the 3 middle spheres

(Grace, Strength, and Beauty),

and that integration takes 9 months.

She remained 3 extra months

in order to be included in each

and every one of the 3 middle spheres;

thus there are 12 months.

After this process
the daughter (Sovereignty) was born,
as we have seen.

Now we will return to
explain the general state of the Great Face.
When the 3 lower spheres
(Endurance, Praise, and the Base)
of the Great Face rise
to the 3 middle spheres
(Grace, Strength, and Beauty),
the most chosen of the lights
from the shattered vessels ascended with them.

Know within the womb of the Mother
some of the light is very refined and clarified;
and from this refined light
are created the other entities.
However, there remains a bit of light
that does not have the capacity to be clarified, for it is very
thick.

From the first 3 spheres,
Crown, Wisdom, and Intuition,
that are within each and
every one of the 7 points that were shattered,
are created the Great Face and the Father and Mother,
and that which is exceedingly dense
and not able to rise,
the Little Face takes for himself.

For even though this light is not worthy
for the station of the Father and Mother,
it is worthy for the Little Face.

Then the food is clarified from the residue.
And from the first 3 within each and every one of the 7
points is created the head of the Little Face,
which is the 3 *states of consciousness* called
Crown, Wisdom, and Intuition.
All this takes place in the womb of the Mother.

These are her 3 *states of consciousness*,
the mystery of the gestation in the womb of the Mother.
Here 3 are within 3;
nevertheless, the embryo has a head,
even while in the womb.

Afterward, 4 qualities are clarified
in the points within the 7 points.
They are called Grace, Strength, Beauty, and Endurance.
From them are created the body of the Little Face.
From those which became more refined,
comes a clarification in the first 3 spheres,
in the way we have seen.
These 3 remain.
Within these 3 are the 10 *sefirot*
that within each and every point are not clarified at all,
until they reach the time of Nursing,
as we will explain with the help of the Blessed Name.
At that moment they are clarified.

Cosmic Birth

The Relationship of the Divine Mother with the Divine Embryo

All these spheres
are in the lower dimensions,
and the Shells (negative forces) are grasping them;
therefore, they are not able to become refined at this time.
This is what the Bible means when it says,
“If a woman gives birth, and bears a man-child,
then she shall be protected (*temaia*) seven days.”⁵

The Little Face remains in the womb
to refine the energies, and then
7 of these energies are clarified:
they are the first 7 spheres:
Crown, Wisdom, Intuition, Grace, Strength, Beauty, and
Endurance.

When the Little Face is born,
all the judgments that remain from these 7 energies
that did not have the capacity to refine anymore
burst out as the blood that emerges during the birth.
This is why she is protected for seven days.

However, if she gives birth to a daughter,
there are 7 Shells, which are 7 days,
and there are 7 more for the Sovereignty,
which is an extra sphere in each of the other spheres,⁶
because the feminine becomes refined after the masculine.
Therefore, she is protected for two weeks—14 days, 7 plus 7.

Cosmic Nursing

Afterward, during the stage of nursing,
 when the nursing mother *creates*
from the menstrual (*nidda*) blood
and transforms it into milk,
 it is the same with these 3 spheres of the 10
 that have not been refined during the gestation.

They are considered rigorous aspects or judgments,
 meaning blood.

However, when they were still in the form of food
 contained within the residue,
 so they did not emerge with the birth.
 Indeed, some remains within the Mother
 so that it will be clarified during the time of Nursing, and
 become actual food: milk.

The Mother nurses the Little Face
 with this milk,
 so the Little Face will become complete in all *dimensions*.

The nursing stage is 24 months:
 Praise needs 8 months to mature (*develop*);
 for she is encloded in 7 spheres above her,
 thus making 8;
 the Base (or Foundation) is also 8 and
 Sovereignty is 8.
 Each of these spheres is encloded in the 7 above it,

and counting itself as 1 makes 8.
 Therefore, each of the 3 is 8,
 and the three 8s make 24.

(Thus, 24 months of nursing!)

Cosmic Maturation

From this nursing,
 the Little Face develops and expands
 through all the qualities of the 10 spheres.
 For in these 24 months,
 the 3 spheres that were enclothed in 3 expand,
 and they are from the 6 directions.

And if you will ask,
 "But the 3 are within 3, so how could the 3 spheres
 mentioned, remain within the Mother as milk?"

The intention is that they are not clarified
 until the Mother nurses the baby, for then,
 these judgments that were within become
 sweetend by the milk from
 the nursing mother;
 and from this milk,
 the thighs start growing,
 and the last 3 spheres that are within.
 For in the beginning they were lacking much,
 and 3 were enclothed in 3;
 and these 3 were not recognized within them.

She nurses them, and takes these
 qualities of judgments (*stagnant energies*)
 and refines them, and they
 become complete and transformed
 through this nursing. Afterward,
 when the legs are completed,
 and nothing remains in the Mother
 from these 3 spheres of the 10
 except the judgments within them
 that are worthy to be transformed from blood into milk.

We can compare this to the very young child
 who has thighs and legs,
 but does not know how to walk,
 until he is nursed.
 Through this nursing the legs grow,
 and he begins to walk.
 Then, the higher 3 spheres that were en clothed there
 expand; and this is their development.

One can see that the thighs are entirely transformed
 through nursing and they grow.
 Endurance is refined in the womb.
 Praise is not clarified in the womb;
 and Endurance is not revealed until
 Praise is completely clarified *and purified* through nursing.

Meditation on the Divine Names Linked to the Process of Nursing

The secret of milk is the Divine Name A H Y H
(Alef'-Heh'-Yud'-Heh') stationed within Intuition.

The name A H Y H is expanded
with the Heh spelling in this way:

1. The simple form, A H Y H;
2. Using each letter as a word:
A Le P H' - HeH' - Y u D' - He H';
and
3. Spelling out each letter of each of the words
 1. A Le Ph- He-H Yud Vav Daled- HeH:
 2. A L Ph' - L M D' - P H' - H H' H H' - Y V D' - V
V' - D L T' HH'HH'

There are three *methods to spell expansively*;
with the heh spelling
it is the numerical equivalent
of the word *chalav*, milk (40)
with the word (*chalav*) counting as 1 in itself
and with the complete spelling counting as 1.⁷

We know that the Divine name of A H Y H,
spelled with extra Hehs,
is the embodiment of Knowledge and Beauty;
for *there* is the place of the breasts,
throughout the central channel (of the great Tree of Life).
Another way to look at this is as follows:

the blood is transformed into milk.

This blood is the external *aspect* of A H Y H,

when spelled out with this method:

1. A = 1,

2. A H = 6,

3. A H Y = 16,

4. A H Y H = 21.

Total = 44

This progressive spelling of A H Y H is numerically equivalent to DAM (*daam*), the Hebrew for blood, *which is also numerically* (44).

If we subtract 4 from the 4 letters of A H Y H, what remains is 40,

the numerical equivalent of *chalav* (milk),

chet = 8

lamed = 30

vet = 2

Total = 40

which is the expansion alone.

The Mystery of Divine Breasts

is the meaning of the scripture

“And passed over” (Va Y a A Vo R),

for the secret of these Hebrew letters,

‘vav yud ayin bet vav resh, is: ayin bet = 72.

This is the right side,

and: resh yud vet = 216, on the left.

The Tetragrammaton Y H V H

is positioned in the middle.

All these embodiments are
within the sphere of Intuition,
for she is the nursing Mother.

They add up to the numerical equivalent of
the Divine Name 'Sh'-a'-d'-d'-ai' (shin daled yud).⁸

S'h'a'd'd'ai is the root of *shedayim*,
which means "breasts."

They are also called *dudayim*;

This is the secret of the name E'-l'-o'-h'i'-m',
which is an embodiment within Intuition,
which is A' L' H' Y' M'.

Aleph Lamed is on the right side.

The last two letters on the left are *Mem* and *Yud*.

The Heh is in the middle.

*The Divine Name of Elohim is visualized as an embodiment
of the right and left breast with the heart in the center:*

AL H YM

A L combined with D D (*dod*),
which means breast, is A L D D.

M Y and D D is M Y D D.

This is the secret of E'l'd'ad' and M'e'd'ad' who
prophesied in the Israelite camp in the desert.⁹

The Divine Name That Manifests During Nursing of the Cosmic Embryo

When the Mother is nursing her children,
she becomes the embodiment of the Divine Name—*E'l'-*
Sh'a'd'd'ai',

through the nursing breasts.¹⁰

When she ascends and leaves her children,
and they have completed their nursing,
then she is called *E'l'-E'l'y'on'*.¹¹

"E'l'-E'l'y'on', the bestower of good graces."

We say this phrase in the daily blessing,
during the standing silent prayer (*Amidah*).

This expression, "the bestower,"
refers to "The child grew and was weaned."¹²

The name *Elyon* is the external
of the Divine Name, Number 63 (SAG),

*The Divine Name of SAG, Number 63, refers to the
expanded spelling of the Tetragrammaton as follows:*

YHVH = Yud-He-Vav + He Yud + Vav Aleph Vav + He Yud =
63

and the name E L is the inner aspect of 63.

The Divine Name

*utilizing the Hebrew letters Yud Yud Aleph Yud*¹³ = 31 (Aleph
Lamed),

and this is *also equivalent to the Divine Name of E'-L' = 31.*

The name A H Y H spelled with Yuds plus the sum of the calculation counted as 1, + the 4 of the original name = 166, and 166 is numerically equivalent to *Elyon*.

Now, we will return to explain the letter Heh in the middle (*in the midst of the chest*) remaining from the name EH'- LO'- H'- Y'- M.¹⁴

The secret of the Heh is the milk that flows from these two breasts.

The Heh is in the middle, for it is from the Heh that a flow comes to the right breast and to the left breast.

The letter heh has two forms:

daled vav and daled yud.¹⁵

$D V + D Y = D V D Y = 24$.¹⁶

We can spell out this heh with 3 variations:

heh yud = HY, heh heh = HH and heh aleph = HA.

Their mnemonic symbol is yud heh aleph or YHA, which is numerically equivalent to *chalah*.

We can also count this as another name, with the 3 Hehs spelled out in different variations:

1. Heh yud,
2. Heh heh, and
3. Heh aleph.

These 3 are numerically 31, A L.

With 6 added, the 6 letters it equals 37.

Then taking the 3 letters Y H A and

adding 3 for those 3 letters,

it becomes 40, the numerical value of *chalah*, milk.

From the heh in the middle,
between the two breasts of Intuition,
two kinds of milk flow:
one to the right breast and
one to the left breast.

The Second Pregnancy and the Development of Threes

READER'S NOTES

Re-Entering the Womb

The Ari reveals a new stage in the development process. It is not enough to be born once. One must to re-enter, as it were, the Divine Mother's womb a second time for the purpose of completing the stage of maturation.

Sleep and Cosmic Unions

The Ari links the idea of sleep to the cosmic sexual union of the micro Divine male/female, generating union and conception. Their union is linked to the meditation of the *Shema* discussed at the end of Chapter 1. This union is contemplated and visualized during the recitation of the *Shema*.

The Ari quotes the Bible paraphrasing, "from within my flesh shall I see God?" He uses this scripture to describe the cosmic fluids of the Divine Mother, which catalyze her to conceive in order to give birth to sublime souls. These souls will continue the process of the lower worlds to generate and awaken the supernal realms to send Divine sustenance toward all lower realms. All this is accomplished through their prayers and contemplative unions.

Divine Letters and Embryonic Evolution

The cosmic archetypes interface and effect the formation of the Divine Name. The narrative continues to describe the emergence and placement of Divine letters within the developmental stages of miniature Divine masculine and feminine beings.

The Pregnant Divine Male

At one point in this narrative it reads as if the Divine masculine is transformed into a pregnant female or, rather, a pregnant male! The text describes the emergence of the Divine micro-feminine as “the Feminine sovereignty that is en clothed *in him* during Nursing.” These statements point to an astonishing conceptual framework that seems to counter societal understanding of developmental stages within men and women.

The Three Stages of Maturation

1. Gestation one
2. Nursing
3. Gestation two

The Ari is saying that the Divine Mother transmits sustaining energies within the Tree of Life in a methodical process. A psycho-cosmic alignment is directed to the lower energies within the Mother toward the higher qualities within the Divine embryo. This enables a maturation. This is done in a meticulous process. Just as the earlier stages of the Divine emanation of light collapsed in a haphazard and apocalyptic disaster (such as a Big Bang), this stage happens in a very neat, “Rube Goldberg,” step by step fashion whereby every aspect is intrinsically linked to the other steps in the process. The restoration is similar in its mechanistic procedure. However, if each step is looked at as a psychic stage in which vulnerability results in dissolution, dissolution results in rebuilding, and rebuilding results in empowered alignment, then

this is not a mechanical process. Rather, it is a profound meditation on the simultaneous multidimensional development of Divine energy emanating into the world as we know it.

The Ari continues his discourse and reveals the idea of the Divine transmission of the Mother to the Divine embryo (the Little Face) in three stages, corresponding to the three Divine rays of light emanating throughout the Tree of Life. They are referred to as the Right, Left, and Central rays.

The Embryo and Devotional Beautification

This section of the chapter is a classic example of Lurianic hermeneutics. The Ari locates a common rabbinical statement on the auspicious rewards one receives when performing a religious commandment with extra energy and/or heightened aesthetics. Through the twist of a word, which could have a double meaning, the Ari links this exegesis to his mystical cosmology of embryonic development.

Biblical Measurements

Throughout the Torah many different measurements are mentioned in context with religious laws, prayers, and legends. The most common is the fist, a handspan, and an elbow span measuring from the tips of the fingers until the point of the elbow. The Ari reveals that these biblical measurements are embedded within the developmental stages of the Divine male and female.

The Mystery of the *Mezuza*

The Ari reveals that the *mezuzah* (which is the miniature scribal scroll mounted upon all doorposts of every doorway leading to a dwelling area) is imbued with Divine emanations. Combined and permuted with certain Names of God, the *mezuzah* becomes a protective force field against external negative energy.

The discourse concludes with a discourse by a second-generation Lurianic kabbalist, Rabbi Jacob Tzemach. He was a descendent of Portugese *conversos*, who became a staunch follower of the Lurianic way. R. J. Tzemach edited many of the later writings of Rabbi Chaim Vital-Calabrese and was the teacher of Rabbi Meir Poppers (Papyrus), who was the final editor of the *Tree of Life*.

Joseph's Beauty

The discourse concludes as it digresses upon a mystical exegesis on the physical beauty of the biblical Joseph. The Ari is attempting to link the biblical myth with the process of the development of the Divine male/female.

The scripture in the Torah that describes Joseph's beauty has within its linguistic structure an embedded acronym that contains the word *orphan*. The Ari uses this exegetical insight to link these linguistic coincidences with the process of the Divine Mother transmitting "building blocks" for the development of the Divine embryo. However, the development of the Divine embryo/s is not completed. The proof text is the word *orphan* describing Joseph, who was also an embodiment of the Little Face.

The Ari concludes this discourse with the developmental principle that implies that a child, in order to complete his or her maturation process, must generate this maturation on his or her own volition. Likewise, just as Joseph took responsibility in his dire circumstances and ascended to be the viceroy of Egypt, the Little Face must complete the rest of his development with his own self-generated energy.

The Second Pregnancy and the Development of Threes

Now, we will explain the passage
in the *Zohar* that says,
“After they are suckled, she becomes pregnant with them.”¹

The explanation is as follows:
The child² does not have complete Knowledge
until the age of nine years and one day.
After this time his *act of* sexual intercourse
is considered intercourse;
because his mind has become complete (*mature*).
This refers to the biblical scripture
“And Adam knew Eve his wife.”³

Re-Entering the Womb

After the Little Face finishes nursing,
he returns into the womb of the Mother
for a second pregnancy,
to develop Knowledge within himself,
since his entire being, which consist of Six Directions,
has been completed during the Nursing.
You may wonder how this is possible,
a second pregnancy after the Nursing, does it not say,
“From within my flesh shall I see God?”⁴

Sleep and Cosmic Union

In the realm of Sovereignty,
the souls below ascend every night,
when we recite the scripture
“Into Your hands I commit my spirit.”⁵

At this moment
the Mother becomes pregnant and
renewed from these prayers,
which is the mystery of

“They are renewed every morning.
Great is Your faithfulness.”⁶
From the souls (*neshamot*)
of the Little Face and the Feminine
the Mother becomes pregnant the second time,
and she is regenerated by
the new consciousness that has been given by them.
When the Little Face and the Feminine are in union
they ascend into the womb of the Mother,
they generate the feminine waters (*motivation*)
for the Mother (Intuition)
to mate with the Father (Wisdom).

Through this embrace
a new consciousness
descends and is born into
the lower union of
the Little Face and the Feminine.

Evolution and the Miniature Divine Male

Now we will explain the mystery
of the development of the Little Face.

When the Little Face is in
the First gestation state,
three spheres are within three.

Divine Letters and Embryonic Evolution

This is the station of the letter Vav
within the letter Heh of Intuition.

The letter Vav protrudes.

This is the mystery of the point that protrudes at the end
of the Vav, which indicates the point of Sovereignty
that stands with the Little Face,
which is the letter Vav without its head.

This is called 3 within 3, a little Vav.

When the Little Face emerges,
he is the station of the letter Vav
that is revealed within the name of *YHVH*, positioned
after the first Heh.

After the Vav emerges out of the first Heh,
this Vav achieves a head to itself.

This head signifies the head, which is the Crown, Wisdom,
and Intuition,
of the Little Face in its infancy and nursing.
At that time his limbs are as thin as the antennae of a

locust, and they are called Six Directions alone
(uncrystallized potential);
 but he does *attain* a little head.
 This is the head of the Vav.

The Pregnant Divine Male

His Six Directions
 are the expansion of this Vav,
 and the point at the thin end
 of the Vav below is the station of
 the Feminine Sovereignty that is
 en clothed in him during Nursing.

Three Stages of Maturation: (1) Gestation One, (2) Nursing, (3) Gestation Two

Now, we will explain
 the third station of *maturation*.
 In order for the limbs of the little one to develop,
 limbs that are *refined* as the antennae of a locust.
 It is necessary for *the sefirot of*
 Endurance, Praise, and Base
 of the Mother to enter
 the Six Directions of the Little Face.

The higher body of Endurance
 of the Mother combines
 with two parts of Grace of the Little Face.
 They ascend to the head of the Little Face,
 and from the union of these 3 parts his Wisdom is created.

Then, one part of Praise of the Mother
 combines with two higher parts
 of Strength of the Little Face,
 and from these three parts
 within the head of the Little Face
 is created Intuition of the Little Face.

This is the mystery
 of the phrase based on *Zohar*,⁷
 “Grace of Graces and Strength of Strengths.”
 For, one part of Endurance of the Mother, which is the
 Right ray, is called Grace,
 combines with two graces,
 which are the two higher parts
 of Grace of the Little Face;

and they become three parts,
 which are three graces.
 From these three graces
 Wisdom of the Little Face *results*.

In the same way,
 Intuition of the Little Face is created,
 from the Strength of Strengths;
 and the same with the Endurance of Endurances
 and the Praise of Praises,
 which are the two lower qualities of
 Endurance and Praise of the Mother.
 (These parts are not called graces and strengths.)
 They combine with Endurance and
 Praise of the Little Face

to complete them,
as we will write with the help of God.

It is difficult to understand,
since we say Grace of Graces and Strength of Strengths,
and so on, why do we not say Beauty of Beauties also?
We will *return* to this subject.

Now we will return to the discourse.
One part of the Base of the Mother combines with
the two higher parts of Beauty of the Little Face, and
from this is created
Knowledge of the Little Face.

The second part of Endurance of the Mother combines
with the remaining one-third of Grace of the Little Face,
and the higher one-third of Endurance of the Little Face;
and Grace of the Little
Face is created with these 3 parts.

Know: When [*the first*] part of Endurance of the Mother
descends and creates
Wisdom in the Little Face,
only the lowest part [*of Endurance of the Mother*] descends,
because this is the order of descent.

Afterward, the middle part of Endurance of the Mother
wants to enter in order to create Grace of the Little Face,
which is incorporated from three parts;
then the lowest part of Endurance of the Mother,

which was originally
 in Wisdom of the Little Face,
 descends to Grace,
 and one part of Endurance of the Mother remains within
 Wisdom of the Little Face.

Afterward, the third part of Endurance of the Mother
 wants to descend in order to complete the
 Endurance within the Little Face.

Then, the upper part of Endurance of the Mother
 enters Wisdom of the Little Face,
 and the middle part *of Endurance of the Mother*
 descends to Grace of the Little Face;
 and the lowest part of Endurance of the Mother descends
 into Endurance of the Little Face.

Through this process the Right ray of the Little Face is completed.

In the same way the Left ray of the Little Face is created
 from the 3 parts of Praise of the Mother.

And in the same way the Central ray of the Little Face is created from the Base-Foundation of the Mother.

We find that Grace of the Little Face
 is created from the union of
 three-thirds who were separated from each other;
 the middle part of Endurance of the Mother,
 the lower part of Grace of the Little Face,

and the upper part of Endurance of the Little Face.

From the combination of these three,
Grace of the Little Face is created.

In the same way,
Strength of the Little Face is created,
and in the same way,
Beauty of the Little Face is created.
However, this does not happen
with any of the other spheres of the Little Face, for these
that we just mentioned are in the station of thirds
separated from each other.

We find the Little Face in each of the ten spheres has
one-third that is taken from the Mother;
there are two-thirds *belonging to himself*,
and he takes one-third from the Mother,
and integrates.
This process happens throughout his 10 *sefirot* (centers).

The Embryo and Devotional Beautification

This refers to what our Rabbis have said concerning,
“the adornment of the observance” (*hidur mitzvah*):
in fulfilling a commandment,⁸
it is always auspicious to perform beyond duty, a third
more than what is expected.
For such is the way of the Little Face;

one-third is grown within him.

With this we can understand if the third that our Rabbis have mentioned is internal or external.

The reason all of the Little Face is created from these thirds is the mystery of the scripture,
 "... and [the Lord] comprehended the dust of the earth in a measure."⁹

For the Little Face and the Feminine *partner* are called dust.

Everything comes from the dust,
 even the orbiting sun.

Biblical Measurements

All is measure with measures.¹⁰

This is the explanation of the sentence,
 "Who has measured the waters in the hollow of his hand"¹¹

What is the difference between a measure (*medida*)
 and a span (*zarat*)?

A measuring vessel (*medida*) contains a "house" to receive what is placed in her.

After measuring one measure,
 we empty the vessel to return,
 refill, and measure again.

With a span there is no need to pour out anything,
 for there is no receiving vessel.

The scripture can be explained as follows: through the hands of “Who” (*“M I”—Mem Yud*), meaning to say through Intuition,
which is the connotation of “who,”
 is the Supernal Mother,
 the waters are measured “in the hollow of his hand.”¹²

These are the two *levels of* waters,
 the lower waters and the upper waters,
 which are the Little Face and the Feminine *partner*,
 who are separated and
 differentiated from one another.

“God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament.”¹³

This division is accomplished
 by measuring with a measure.
 It is filled the first time
 with the higher waters.
 Then this measure is emptied
 to give to the Little Face,
 and the measure is returned
 to be filled a second time
 with the lower waters.

The second filling is for the needs of the Feminine *partner*.
 The term *measure* is used
 since we need to make a separation and a differentiation

between the Little Face and the Feminine.

This separation is made by means of a measure that is filled and returned to be filled again.

However, the span is *entirely* used for the Little Face, who is called the heavens.

For “who” (*“M i”*),

is at the beginning of the sentence,

“measuring out the heavens with the span.”¹⁴

The meaning of measuring out

is that a boundary, border, perimeter, and measures with the span *are established* and says, “until here will be the

boundary of the mentality of Wisdom,

and until here will be Grace,

and until here will be Endurance ...”

and in the same way with the Left ray

and the Middle ray.

Afterward, it says,

“conceptualized the dust of the earth with a measure,”¹⁵

which means he measured Intuition

with the upper third of Beauty of the Little Face,

which is the chest. From this measure emerges

the Feminine Sovereignty,

which is called the “dust of the earth,”

as mentioned in the *Idra (Zohar)*:

“she emerged from between his two arms.”¹⁶

The Mystery of the *Mezuzah*

This is the mystery of the *mezuzah*,
which is the *embodiment of Sovereignty*,
because the *mezuzah* is numerically
the same as *the Divine Name of A D N Y* (65).

The *mezuzah* is placed on the bottom part of the top third
of the doorpost, to signify Sovereignty, which emerges
from the higher third part of
Beauty of the Little Face.

This is the mystery of the sentence
“Yea, the Almighty shall be your defense, and you shall
have plenty of silver,”¹⁷ which uses the name
Sh’a’dd’ai’ (the Almighty)
which is a shield against the Shells (*external forces*)
that are called *tzarich* (need).

For this is how Sovereignty emerges.

The Sovereignty *indicates the mezuzah*,
which is on the outside of the Little Face,
so the Shells will not have a grasp there.

There is a power in the name of Shaddai to dissipate the
Shells, which are called *tzarich*.

The letters of *Sh’a’dd’ai’* (*Shin Daled Yud*) are
the acronym for “Guardian of the Doors of Israel”
(*Shomer Daltot Yisrael*).

This is a discourse on the expansion of Endurance, Praise,
and Base of the Father and Mother into the Little

Face in order to help him grow.

It is a very beautiful and appropriate explanation.

The Words of Jacob Tzemach:

Divine Parental Influences

The consciousness of the Little Face is created
from Endurance, Praise, and the Base of the Mother;
and such is the order of their structure
that every measure has three parts.

The bottom part of Endurance of the Mother descends
into the place where Wisdom of the Little Face will be in the
future.

From this place arise two parts
of Grace of the Little Face,
and Wisdom is created from these three parts.

Afterward, the middle part of Endurance of the Mother
descends into the place of Wisdom of the Little Face,
and she pushes away
from that place the bottom part of Endurance.

The middle part of Endurance of the Mother remains in
Wisdom of the Little Face and the lowest part descends
to Grace of the Little Face.

The top part of Endurance of the Little Face rises to Grace;
and Grace is created from these three parts.

Afterward, the highest part of Endurance of the Mother descends into the place of Wisdom of the Little Face.

The second part of Endurance, which was in Wisdom, is pushed out and descends into his Grace, and the lowest part [of Endurance], which was in Grace, is pushed out and descends into Endurance of the Little Face. In that place Endurance of the Little Face is created, from these three parts.

The same process occurs on the side of Praise, the Left ray. From Praise of the Mother is created Intuition within the Little Face.

The lowest quality of Praise of the Mother descends into the quality of Intuition of the Little Face, and two parts of Strength of the Little Face ascend into the station of Intuition. Intuition is created from these three parts.

Then, the middle part of Praise of the Mother descends into Intuition of the Little Face, entering the lower quality of Praise of the Mother, and the lower quality of Praise of the Mother descends into the bottom part of Strength. Then the top part of Praise of the Little Face rises into Strength, and in that place Strength of the Little Face is created from these three parts.

Afterward, the highest part of Praise of the Mother descends into

the place of Intuition of the Little Face,
 and the middle part of Praise of the Mother is pushed out.
 The highest part of Praise remains
 in Intuition of the Little Face,
 and the middle part that was pushed out
 descends into his Strength.
 Then, the lowest part *of Praise of the Mother*
 is pushed out from there into Praise *of the Little Face*.
 Praise is created from these three parts.

The Base is the Central channel.
 The bottom part of the Base of the Mother
 enters Knowledge of the Little Face.
 Two parts of Beauty of the Little Face ascend into this
 place, and Knowledge is created from these three parts.

Then the upper part of
 the Base of the Mother descends
 into Knowledge of the Little Face
 and the second part
of the Base of the Mother,
 which is within Knowledge, is pushed out.
 Now only the top part
 of the Base of the Mother
 remains in Knowledge or the Little Face,
 and the second part that was pushed out of Knowledge
 descends into the top third of Beauty of the Little Face.

The Base of the Little Face
 is not garmented by the Mother.

The reason for this is,
 he does not have any consciousness.
 For the five graces have *only* expanded
 to the Praise of the Little Face.
 This is the meaning of the saying
 that the “Supernal Mother expands until the sphere of
 Praise.”

Nevertheless, the impressions of the graces, through their
 expansion, accumulate in the Base, and we call them an
 entire entity.

Just as the Base of the Little Face
 receives impressions of these graces,
 in the same way, the light impressions of the garments of
 Endurance, Praise, and Base of the Mother expand,
 from the power of the Base within the Mother.
 Inside this Base, graces are concealed, and these
 concealed graces enter the head of the Little Face.
 From there they descend and illuminate his Crown
 until his Base Foundation.

Now we will return to the original subject.
 We have explained
 that the three parts of
 Endurance of the Mother expand
 below into the Right ray of the Little Face,
 and the three parts of Praise of the Mother expand below
 into the Left ray of the Little Face.
 The Base of the Mother expands below into the Central
 ray in this manner:

The top part of the Base of the Mother
 combines with the higher parts
 of the Beauty of the Little Face,
 and from the combination of
 the Base of the Mother
 and the Beauty of the Little Face
 is created Knowledge of the Little Face.

Then the second part
 of the Base of the Mother combines
 with the bottom part
 that is left of Beauty of the Little Face.
 The top part of the Base
 of the Little Face rises into the place of Beauty,
 and Beauty of the Little Face
 is created from these three parts.

Then the Base of the Little Face is left
 with two parts alone,
 because the Base of the Mother is the
 diminished Base of the Feminine *partner*,
 and only has two-thirds of a measure.
 One of these thirds descends
 into Knowledge of the Little Face,
 and one-third goes into the Beauty of the Little Face.
 The Mother has nothing left at all to give
 to the Base of the Little Face,
 so two-thirds alone remain.
 However, in each of the other spheres
 there are three thirds,
 because they all receive from the Mother.

Joseph's Beauty

This is the mystery of the biblical scripture

“And Joseph was of beautiful form, and fair to look upon.”¹⁸

The acronym *in Hebrew* for “of beautiful form and fair to look upon” (*Yafa Toar Viyafa Mareh*)

is the word YOTAM—“orphan.”

What is the connection between Joseph
being someone who is beautiful to look upon
and the word *orphan*?

He was left an orphan from his mother,
who is the embodiment of Intuition.

In all the other spheres,
the Mother stands with him,
but not in the Base Foundation.

This is the order of the expansion as we have shown above:

first to be completed

is Wisdom of the Little Face,

through the highest part of Endurance of the Mother;

afterward, Intuition;

and afterward, Knowledge;

and afterward, Grace;

and afterward, Strength;

and afterward, Beauty;

and afterward, Endurance and Praise;

and finally, the Base.

This completes the development

of the Little Face.

Mental States and the Image of the Little Face

READER'S NOTES

Meditation on the Divine Image

The terms *gestation/pregnancy*, in the cosmic narrative of creation, are the states when different stages of consciousness are embedded within the cosmic embryo. This discourse links with the biblical scripture of Genesis, to paraphrase, "let us make him in our image." The Hebrew word for "image" contains three letters (sign/metaphors) for three developmental stages of consciousness within the Divine Child.

The Hebrew word for "image" (*tzelem*) is written vertically and descends into the Divine embryo. Thus, the last letter enters first. If the three letters are ABC, then the letter C enters first, the letter B enters second, and the letter A enters last. After they all enter, development is complete. This completes a mystical-linguistic meditation of the Divine embryo interfacing letters and cosmic energy in the form of Divine archetypes and Hebrew prayers that invoke cosmic compassion.

The Ari's Project

The ultimate project of the Ari is to essentially create a "mandala" with a worldview contained in a pictograph reality map that is meditated upon by a kabbalist practitioner. The goal is to become so

identified with this inward cosmic reality map that one must refer to it in every way possible as one encounters reality, until that moment comes when the mystic experiences the unity of God totally.

Meditation on Divine Coupling

This is a meditation on Divine motivational energy, which consists of catalytic forces empowering the Divine Couple to become one with each other. The source text for this meditation is the Hebrew prayer that invokes mercy and compassion. This comingling of energy is catalyzed within the womb, where the result is the formation of the embryo.

This discourse also describes the union of these cosmic forces in terms of clashing/caressing, giving, and receiving “graces and powers” in order to become one. The text practically reads as a cosmic-esoteric description of sexual foreplay!

Divine Image and Conception

The Ari reveals the real meaning of the word for “Divine Image” (*tzelem*), as it enables and empowers conception and the transmission of conception. He begins with an analysis of the descending movements of the letter *mem* of the word *tzelem*. Then there follows a description of the descent of the letter lamed of the word *tzelem*. The relationship of the Father/Mother is intrinsically linked parallel to the integration of the *sefirot* as the building blocks of the developmental consciousness of the Divine child. Finally, this section concludes with the descending power of the letter tzaddi of the word *tzelem*. It is through the power of this first letter that the child receives an all-encompassing mental consciousness. The letter tzaddi encodes the final state of consciousness into the microcosmic embryo: the Little Face.

Meditation on the Divine Beard

This text makes the startling commentary on the creation and manifestation of the Divine Beard. The Ari is referring to the idea of Divine compassion, discussed in great detail in the esoteric section of the *Zohar*, “The Book of Concealment.” Throughout Lurianic texts, including this one, the most quoted of all texts besides the Torah is the *Zohar* literature. If one were to carefully peruse Lurianic texts, one would begin to see a pattern of the Ari commenting on the *Zohar*’s point of view or using the *Zohar* as a proof text for his own commentary. This section of the discourse shows again how the Ari used the *Zohar* to develop his own mystical system. I would dare say that Lurianic Kabbalah could not exist without the *Zohar*. In order to understand the “white beard of the ancient one,” a careful study of the original *Zohar* is critical.

The Mystery of Circumcision

This relates to circumcision and the mystery of the Divine Father and Mother nurturing the Divine Child to instill autonomous consciousness.

The Ari continues to link his cosmology to all the rituals, teachings, and prayers of traditional Judaism. Thus, the Ari continues his meditations on the subject of *brit milah*, the covenant of circumcision, and places the ritual act of circumcision within the aspect of the Sovereign (*Malkuth*) quality of the Tree of Life. The placement of the feminine clitoris as the Divine Feminine quality of Sovereignty is also implied when the Ari writes, “In the Mother’s Foundation (the Base) there is one point called the ‘point of Zion.’” There is no link between the discussion of the esoteric meaning of circumcision and female body parts.

The Mystery of *Tefillin*

This relates to *tefillin* and the Divine transmission toward the Little Face.

The Ari equates this with the talmudic saying, to paraphrase, “that God puts *tefillin* on daily.” The Ari reveals the meaning of the scripture as referring to the perpetual union of the Divine. This is an extraordinary jump for an exegesis of a midrashic statement. This text, with its linking of the daily ritual of wearing phylacteries to the Divine Mother and Father who bestow consciousness and blessing on their Divine Child, is showing us how the Ari pushed the parameters of Jewish thinking. The Ari is saying, “Not only is one doing God’s will by putting on *tefillin* but this act is re-enacting cosmic prehistory. Putting on the head *tefillin* is re-enacting the Divine Father transmitting consciousness to the onset of creation. Putting on the hand *tefillin* is the re-enactment of the Divine Mother transmitting her energy in the development of creation.” The Ari goes further. Everything that is written in the Torah, every act one performs as a devout Jew, is an action and principle embedded in the cosmic prehistory of the universe, is embedded in the prehistory of existence. For this reason every performance of Divine commandments and prayer (i.e., meditation with *kavanah*) affects *all existence, even pre-existence*. This is how I perceive the cosmological teachings of Rabbi Isaac Luria and his school.

Mental States and the Image of the Little Face

Meditation of the Divine Image

Now, we will complete the explanation
of the development of the Little Face.

“After they are suckled,
she becomes pregnant with them.”¹

We will also explain the consciousness of this being,
and the category of the Image (*tselem*).

Concerning this we will explain the tradition²
that the Father and Mother bestow
two Crowns upon their children.

Know that in the Beard of the Great Face
are two constellations (*mazelot*).

The higher constellation is called *Notzer Chesed*
(Guardian of Grace),
and this is the Formation of Eight.

The lower constellation is called *Vinake*, “And the One
who purifies,”³ this is the Formation of Thirteen.

The Father derives sustenance
from the higher Formation of Eight,
and the Mother derives sustenance
from the lower Formation of Thirteen.

The higher constellation *encounters* the lower constellation. We do not know how to explain what this *encounter* (*batisha*) is. Nevertheless, from the power of this clashing, five graces emerge from the higher constellation, and five graces emerge from the lower constellation.

Meditation on Divine Coupling

The higher constellation *transmits* these five graces to the Father, and the lower constellation gives these five powers to the Mother. After the Father and Mother have received graces and powers from these two constellations, they embrace.⁴ The Father gives these five graces to the Mother, and then these graces and powers are integrated in the womb of the Mother. When the Father and Mother are embracing, besides the graces and powers we have mentioned, the Father releases a droplet from his brain, and this is called Wisdom. The Mother releases a droplet (*tepa*) from herself, and this is called Intuition. All these are intermingling in the womb of the Mother. Thus, the Father releases Wisdom and the five graces, and the Mother releases Intuition and the five powers. Together they *create 12 essences*, which are intermingling in the womb of the Mother. This is the meaning of the saying: “After they are suckled, she becomes pregnant with them,”

this means, with the consciousness
of the Little Face and the Feminine.

Grace and Strength are the two Crowns
mentioned in the *Zohar*
that the Father and Mother bestow upon their children.
Now the Mother gives birth to the 4 levels of consciousness:
Wisdom, Intuition, Grace, and Strength.

The Divine Image and Conception

This is the mystery of the letter *mem* of the word *tselim*
(image). The letters of *tselim* are written from below to
above.

The letter *mem* (numerically 40)
corresponds to the 4 mind states that were just mentioned,
because each and every one of these consciousnesses
incorporates 10.

Afterward, the Supernal Mother conceals
and integrates these 4 consciousnesses within her
Endurance, Praise, and the Base:
Wisdom within Endurance;
Intuition within Praise;
and Grace and Strength within her Base.
She bends and humbles herself and *permeates* the Little
Face with these consciousnesses.

The Little Face would not be able to receive all these con-
sciousnesses (because of the abundant light contained

in them), if they were not garmented in Endurance,
Praise, and the Base of the Mother.

Endurance of the Mother,
which has within her the consciousness of Wisdom,
enters Wisdom of the Little Face;
then Praise of the Mother,
which has within her the consciousness of Intuition,
enters Intuition of the Little Face;
and the Base of the Mother, which has within her
the consciousness of Grace and Strength,
enters Knowledge of the Little Face.

Before they were clothed,
there were exactly 4 consciousnesses.
This is the mystery of the letter *mem* of the word *tselem*.⁵
After they are clothed,
Grace and Strength are included together
in the Base of the Mother,
and they become 3 consciousnesses:
Wisdom enters Endurance,
Intuition enters Praise,
and Grace and Strength together enter the Base
of the Mother.

These 3 mind states are the letter *lamed*
(which is numerically 30)
of *tselem*,⁶ which comes after the *mem* from above to below.

The level of *lamed* manifests
after all these mind states are clothed in

Endurance, Praise, and the Base of the Mother,
and with these consciousnesses,
as we have explained,
these 3 spheres enter the head of the Little Face.

Then the letter *tzaddi* of *tselim* is completed;
because in that place is the category of *tzaddi*.
For these consciousnesses do not remain within the head,
but spread throughout the whole body,
which consists of Wisdom, Intuition, and Knowledge,
and Grace, Strength, and Beauty
and Endurance, Praise, and the Base.

In the beginning there are Six Directions.
Through these consciousnesses we have been discussing
the letter *tzaddi* develops,
as Endurance, Praise, and the Base of the Mother
enter the Little Face,
with these consciousnesses.

This is called the mystery of
the *maturation of the three stages* of the Little Face.

Meditation on the Divine Beard

Through the maturation of these consciousnesses,
the Little Face develops.
Now the *tzaddi* of *tselim* can be explained in another way;
for now the Beard of the Little Face is created,
with its 9 formations.
Now we will explain the 9 formations of the Beard,

and where they originate:
 The 3 consciousnesses of
 Wisdom, Intuition, and Knowledge
 are clothed in
 Endurance, Praise, and the Base of the Mother,
 and then they are garmented in the vessels
 of the first 3 spheres of the Little Face;
 this makes 9 altogether [3 within 3 within 3].

From their power *center* emerge the 90 formations
 of the Little Face's Beard.
 We have explained that two Crowns
 of the Father and Mother
 are the 5 graces and the 5 powers
 which are contained in the Base,
 and from them are created Knowledge of the Little Face.
 The Base of the Father is called Grace
 because he is from the right side,
 and the Base of the Mother is called Strength
 because she is from the left side.
 Grace and Strength are called the two Crowns,
 and they are named after the places from which they emerge.

The Mystery of Circumcision

And know:
 The references to the Sovereignty of the Father
 and the Sovereignty of the Mother can be explained in this
 way: the Crown of the Father's Base
 is the mystery of *mila* and *priya*,
 (*the two steps of circumcision*).

Mila and *priya* are the Base and its Crown.
 We call this Crown the Sovereignty of the Father.
 In the Mother's Base,
 there is one point called the Point of Zion.

These two Crowns are the ones
 that are bestowed to their children,
 the Little Face and the Feminine, so they can *unify*.
 This is the meaning of the quote
 "With the Crown (*atara*) that his Mother gave him on the
 day of his marriage."⁷

The word *Crown* (*atara*) is in the singular.
 It does not say "Crowns." Why does it not say "Crowns,"
 in the plural, since the Father and Mother have two Crowns?

The reason is,
 For in the beginning Grace and Strength
 are two separate consciousnesses;
 this level is signified by the letter *mem* of the word *image*
 (*tselem*).

After Wisdom, Intuition, Grace, and Strength
 are clothed in Endurance, Praise, and the Base of the
 Mother, Grace and Strength are *unified within*
 the Base of the Mother.

This is the mystery of the letter *lamed* of *tselim*.

Then it is called one Crown.

This is the mystery of the singular expression used in the
 scripture,

"With the Crown that his Mother gave him on the day of his
 marriage."

The Mystery of *Tefillin*

This is the mystery of the letter *shin* of the *tefillin*:⁸
the 4-headed *shin* and the 3-headed *shin*.

For, initially there are 4 consciousnesses,
and afterward they become 3.

This is the meaning of the talmudic reference that says,
“The Holy One, blessed be He, puts *tefillin* on His head
every day.”⁹ This means, the Father and Mother never
separate *ad infinitum*.

They are in constant union,
in order to give life force (*chiyut*) and consciousness
to the Little Face and the Feminine,
so all worlds will be sustained;
indeed, to crown them so they can unite.
The Father and Mother can give Crowns
for the union of the Little Face and the Feminine only
through our good actions and prayers,
and the unification *resulting from* reciting the *Shema*.
Then the Mother becomes pregnant;
and she crowns the Little Face with two Crowns;
Grace and Strength.
This is what is meant when we say that the Holy One,
blessed be He, puts on *tefillin* every day.

The Descent of the Graces

READER'S NOTES

The Incremental Aspects of Divine Descent

In the previous chapters the Ari mentioned how the motivational energy ("Feminine and Masculine Waters") that generates the Divine Father/Mother paradigm effects their union and the resultant conception of the Divine Children (the Little Face and the Feminine). In this chapter he describes the minutiae of this process.

This narrative shows how the ever-going energetic processes of the cosmic unfolding are concealed and revealed until a well-defined being emerges. The Divine Feminine emerges as a revelation of infinite love.

The Divine Mother continues to nurture the Divine embryo and the energy is reflected back to the Mother so that a cosmic symbiotic flow results. This state reflects relational and energetic levels.

Analysis of Lurianic Style

The Ari doesn't ask why. He describes and reveals complex levels of intermingling, interfacing, creating, dissolving, and recreating of energy on a myriad of intra-Divine dimensions. It seems he is in the midst of constant visions. The light descends, ascends, and reflects back upward. It is as if he is saying this process of light movement is in two stages. Inner light descends. Enveloping light ascends. This is a vision about energy processes. The Ari was a great visionary mystic in

the universal sense; however, he could not reveal Divine light explicitly unless it was contained in the garments and vessels of the faith, rituals, and sacred texts of traditional Judaism.

The World of *Tikkun*

In the world of *Tikkun*, equal measures of graceful and vigorous forces manifest in a careful progression that builds, forms, and crystallizes the Divine male and female embryos until they emerge as equal partners in this Divine play. The emergence of these meta-archetypes in the Ari's vision influenced the inner world of traditional Judaism.

The Descent of the Graces

The Incremental Aspects of Divine Descent

Now we will explain
the idea of the graces and the powers.
There are 5 graces and 5 powers.
“By knowledge shall the chambers
be filled with all precious and pleasant riches.”¹
For they are 10.²

The 5 graces in Knowledge
expand into the 5 graces that *emerge*
from Grace of the Little Face until *they reach* Praise.
The 5 powers *then* descend to the Base,
and are given as a *safekeeping for* the Feminine.
This is the meaning of *the scripture that says*,
“The food shall be stored for the land.”³

The measure of these graces is as follows:
Three graces are given to Grace, Strength, and Beauty.
The face of Beauty is only one-third concealed.
In the arms, the two graces are completely concealed.
The two graces of Endurance and Praise are completely
exposed.

The Base of the Mother (Intuition),
where the graces are completely concealed,

only *attain* to the higher third of Beauty.

They barely reach there, for the Base of the Feminine is very petite.

Nevertheless, when she bends,
she reaches that place.

We find that two and one-third graces are hidden,
and two and one-third graces are revealed.

The light is twice as powerful within
the revealed graces as it is within the hidden ones.

Thus, each revealed third is equivalent to the other two-thirds that are concealed.

Therefore, the two-thirds of Beauty who are
revealed are sufficient: one-third alone
is sufficient for himself (Beauty),
and the remaining third is sufficient to create the head of the
Feminine, *emerging* from between his arms.

The two graces who
are revealed in Endurance and Praise
are also doubled; half
(one of these two revealed graces)
is enough for the Little Face,
and from the other half
two mental stages are created for the Feminine.

The 5 graces and 5 powers *flow*
from the Base of the Mother
until the Base of the Little Face.

They gather in the Base below,
 and through this gathering
 all the graces *reflect and* ascend
 and return as surrounding lights.
 For the path of descent to the Base
 is the *basis* for inner light,
 and now they ascend *externally toward*
the Base of the Mother as enveloping light.

We have written that
 half of one revealed grace is enough;
 and when they ascend,
 these two and one-third graces
 who were concealed are revealed
 now as surrounding lights.

Thus they are doubled,
 therefore one-half is enough for themselves;
 for the two arms and the third of Beauty.
 The other half ascends as surrounding light.

How *does this happen?*

The one-third of grace of the right arm
 ascends to Wisdom,
 and the one-third of grace of the left arm
 ascends to Intuition of the Little Face;
 also half of a third ascends to Knowledge
 of the Little Face on the side of the graces,
 and half of a third rises to Knowledge
 of the Little Face on the side of the powers.

Why is it that Wisdom, Intuition, and Knowledge of the
 Little Face only need one-third from each of them,
 and the spheres below,
 Grace, Strength, Beauty, Endurance, and Praise
 of the Little Face, need one-third and one-half for each of
 them?

The reason is,
 Wisdom and Intuition were already
contained within Knowledge of the Little Face
 —and in that place, they left an impression;
 this is a great impression from all the graces and all the pow-
 ers that have gathered as one *energetic phenomenon*.
 This impression alone is sufficient for him and his neighbor.

Therefore Wisdom, Intuition, and Knowledge
 contained within the Little Face
 only need one-third of one of the graces for each one of
 them; but this is not so with the other spheres of the Little
 Face.

As we mentioned before: the two-thirds of grace that are
 revealed in Beauty of the Little Face are sufficient; one-
 third remains in Beauty and the other third becomes the
 Crown of the Feminine.

And know: One-half alone is enough
 for the Crown of the Feminine,
 and half of a third for the Crown of the Little Face.
 However, more than one-half ascends

to the Crown of the Little Face and
less than one-half is given to the Crown of the Feminine.

So one-third remains hidden in Beauty;
for now, when these graces reverberate as surrounding lights,
his light becomes doubled;
half of this light ascends
to the Crown of the Little Face together
with the half of the bottom third of Beauty, as we have
explained.

Now the Crown has one-third of the image of Wisdom,
Intuition, and Knowledge.
Also, the Crown of the Little Face is created
from the lower half of Beauty of the Mother,
and from the lower triad
(Endurance, Praise, and Base) of the Mother,
are created the three mental states
and the rest of the body of the Little Face.

The Entity of the Feminine

READER'S NOTES

The Divine Feminine

Until this moment in the text, the Ari focused his cosmic narrative on the complex development of the Divine Masculine. In this chapter the narrative turns to the final and perhaps most crucial of the five Divine archetypes: the Divine Feminine. To review, the five archetypes/Divine personifications are:

1. The Ancient One
2. Father paradigm
3. Mother paradigm
4. The miniature Divine male/Little Face
5. The miniature Divine female/Feminine

The narrative continues with a description of the Divine Feminine emerging into existence as a back-to-back Siamese twin of her "brother." Future scholarship will determine where in ancient mythology there is a concept of an emerging primordial female/male born together. The Talmud mentions this enigmatic idea in the concept of Adam and Eve, who were "created as two faces" (*du partzuphim nivre'ooh*). The implication is that they were created as Siamese twins.

In the narrative of Divine evolution, the prehistoric Divine male/female is linked to the human understanding of relationships. Thus, initially, they are not unified face-to-face; this would qualify as a conscious

relationship. Rather, they begin in total co-dependency. Each of these characters is focused on protecting the other from the forces that surround them. However, when they are facing each other, this becomes a relationship in which each partner is focused upon each other. When they are facing away from each other, it is a relationship focused upon their awareness of the immediate environment as it affects their very own circumstances. Once unstable or negative forces have been controlled or pacified, the Divine male and female begin turning to face each other. When the turning is complete, union and blessing result.

Mystery of the Absolution of Vows

The narrative shifts from being a discourse concerning the creation of Divine archetypes to one of the differences between making vows or promises.

The Ari then reverts back to the previous discussion of the evolutionary development of cosmic archetypes by a progression of “threes.” If we assume this text to be an authentic transmission of the Ari, then we conclude that the Ari digressed in his discourses in order to address many basic ideas and rituals of Jewish tradition and then reworked them into his mystical revelations. On the other hand, it can correctly be noted that many texts of the Lurianic tradition contain a constant mixing of different themes and subject matter. For hundreds of years this has been trying for serious students and scholars. The question is: What are the primary teachings of the Ari? And what qualifies as secondary teachings?

In the seventeenth century Rabbi Moshe Chaim Luzzato addressed this problem and extracted many of the essential principles of Lurianic Kabbalah and excluded the organic rambling nature (or perhaps mystical stream of consciousness) of the original texts. In many of Luzzato’s handbooks of mystical principles one sees at last the codification of Luria’s vast rendition of mystical creation. However, the ability to enter, read, and interpret the flow of consciousness of the Ari and his primary students has been lost in Luzzato’s codification.

This was also the conclusion of an important hasidic kabbalist with whom I studied. To paraphrase his words, “What is lost in the codification of the Ramchal [Luzzato] is the real meaning of these crucial principles. The real meaning is addressed more in the Habad rendition of the writings of the Ari.” This statement must be qualified as referring to the teachings by the founder of Habad, known as the *Baal Ha-Tanya* (Rabbi Shneur Zalman of Liadi-Lubavitch), in his teachings on the Lurianic principles of the works entitled “Short Discourses” (*Ketzarim*), “Subjects” (*Inyanim*), and *Kunteres Ha-Acharon* of the Tanya.

The Mystery of Biblical Tithing

The Ari compares the ancient biblical religious law of giving one-tenth of one’s harvest to the Temple and/or to the poor with the evolutionary development of the Feminine in the cosmic Tree of Life.

Deconstruction of a Talmudic Phrase

The Talmud makes a derogatory comment, it would seem, on the mental nature of women. The comment, “*nashim daatan kalot*,” literally means “women are light-headed.” The Ari then proceeds to deconstruct the word *light-headed* by showing that this word is linked numerically to important Divine Names. He shows in this unique hermeneutic style that the Hebrew word *light-headed* is linked by a linguistic numerical calculation and permutation that indicates the mystical union of Divine and vigorous energies. This is quite a jump from the mainstream normative translation of *kalah* to mean “light-headed” or “whimsical.”

Is There a Difference Between Men and Women?

This is the Ari's commentary on a statement of the *Zohar* that notes the energetic differences between men and women and Isaac Luria's response.

The Ari concludes this discourse with a profound and, at the same time, a prejudiced view of the psychic-motivational differences between men and women. Women are "soft in the beginning and rigorous (or wrathful) in the end." Men are the opposite; they are "hard and aggressive in the beginning and relaxed in the end." Some questions for future research: Is the Ari referring to the initiation and conclusion of marital intimacy? Or is he pointing toward gender differences in masculine and feminine consciousness?

The Entity of the Feminine

Now, we will clarify
the idea of the entity of the Feminine.
For just as the Little Face develops
from *the sefirot* of Endurance, Praise, and the Base
and the lower half of Beauty of Intuition;
in the same way, the Feminine develops
from Endurance, Praise, the Base
and the lower half of Beauty of the Little Face.

The Divine Feminine

Her head emerges *externally*,
facing away from him
and not face-to-face,
for the external aspects are judgments,
and they are more vulnerable to external forces; thus,
their backs *touch* each other,
so external forces will not have a grasp on them.

This is the meaning of *the scripture that says*,
“He has drawn back his right hand from before the enemy.”¹
For the Kingdom is called
the righthand side, as it says,
“At your right hand stands the queen in gold of Ophir.”²

And if you will say,
 the Feminine should have emerged
 from a more sublime place,
 along the entire length of the Little Face,
 so the outside energies would not grasp any part of his stature; the answer is;
 outside forces are not able to grasp the head of the Little Face, but only the lower parts, where the graces are revealed.
 Here the Feminine emerges
 to protect his back from outside influences.

The Mystery of Vows, Promises, and *Tefillin*

We can understand the subject of vows and promises.

A vow (*schvua*) is considered

“swearing by the King himself,”³

who is Sovereignty; however,

a promise (*neder*) is a swearing by

“the *life essence* of the King,” which is Intuition.

This is the secret of *tefillin*,

which is called *hayim*, life, as we know.

Why is a vow more crucial than a promise?

The reason is that above,

in the sphere of Intuition,

external forces do not have much effect,

but below, in the realm of *Sovereignty*,
 “the wicked walk on every side.”⁴

Here they have the power to grasp
 and to establish themselves.

This is why punishment is greater [for breaking a vow].

With this, we can understand why a promise (*neder*)
 applies to a commandment,⁵

but a vow (*schvua*) cannot affect a commandment.

Promises are above, in Intuition;
 they are higher than the commandments;
 thus, they can take effect upon them.

Mystery of the Absolution of Vows

This is the essential meaning of the absolution of all vows
 on the eve of Yom Kippur, the Day of Atonement.

On that day we raise our energy to the sphere of Intuition;
 and we have the ability to absolve vows in that place.

However, a vow (*schvua*) is connected to Sovereignty,
 and it cannot affect a commandment.

Now, we will return to what we said in the previous chapter
 concerning thirds.

From one-third of Beauty of the Little Face
 that is revealed are created two Crowns
 for the Little Face and the Feminine.

From the 3 parts of Endurance of the Little Face
is created a Right channel for the Feminine;
and this ray has 3 spheres:

Wisdom, Grace, and Endurance.

From the 3 parts of Praise of the Little Face
is created the Left channel for the Feminine,
which is Intuition, Strength, and Praise.

And from 3 parts of his Base—which is lengthy,
for he is masculine—is created
the Central channel of the Feminine.

This is called Knowledge, Beauty, and the Base within her.

The Mystery of Biblical Tithing

With this we can understand
the biblical law of tithes (*meisser*).

The tenth shall be sacred;
for the Feminine initially consisted of one point,
which is her tithe,
and this is her root and essence.

The other 9 spheres in her come from outside;
they are what she receives from the Little Face, through the
process we have *transmitted*.

She first emerges externally of the Little Face
as a *complete* point that includes 10 points,
and afterward this point expands into all of the 10 *sefirot*,
which she receives from the Little Face.
Thus, this point is essential, and this point is called the tithe.

The innermost aspects of her mental states
 are created from the extra revealed graces within
 his Endurance and Praise,
 and the Knowledge within her
 comes from the 5 powers
 that were *placed as a safekeeping within*
 the Base of the Little Face, as we have explained.

Deconstruction of a Talmudic Phrase

This is the meaning of the Rabbi's saying,
 "Knowledge in women is easy—*kalot*,⁶
 meaning *kuf lamed heh*.
The heh refers to the 5 powers,
 which indicates 5 times Y H V H
 (*the letters YHVVH are numerically equivalent to 26, $5 \times 26 = 130$*),
 and they are numerically K L = 130.⁷

However, Knowledge of the Little Face
 comes from the 5 graces and the 5 powers,
 and the Feminine *partner* of the Little Face
 only has one-half of his Knowledge,
 the half that is 5 powers alone.

Afterward, the 5 powers expand
 from Grace until Praise within her,
 and they all enter her Base,
 in a similar way to the 5 graces that expanded
 into the Little Face.

These 5 powers are integrated into her Base.
 By entering her Base, they help raise her feminine waters (*energy*).

Is There a Difference Between Men and Women?

This is the explanation of the passage⁸ that *reveals*,
 “judgments within the Feminine are gentle initially and sharp
 in the end.”

The reason for this is that her mentalities,
 which are called the head (*beginning*),
 are created from the revealed graces
 that she receives from *the qualities of*
 Endurance and Praise of the Little Face.
 Thus, the judgments (*vigorous energy*)
 are relaxed in her head,
 for the graces have sweetened them.
 In the end, though,
 her judgments are sharp,
 for in the end the powers have expanded.

The judgments (*vigorous energy*) of the male
 are sharp in the head (*beginning*),
 for in that place no graces are expanding.
 However, from the quality of Grace within him and below,
 the graces expand.

The Entering of Qualities of the Divine Image into the Little Face

READER'S NOTES

At What Age Is a Child Held Responsible?

In this discourse the Ari describes the first three developmental stages of the Divine male Child. They are: (a) six years old, (b) nine years old, and (c) thirteen years old.

How to Read This Text

The reader must keep in mind parallel tracks: for one, the normative religious attitudes that are integral to talmudic Judaism. At the same time, one must realize that the Ari is not talking about the reality we equate with reality. He is constructing a cosmic reality of prehistory. He is describing a meta-system that consists of interdimensionality within a cosmic scale.

Finally, in order to present his ideas as having religious authority, the Ari linked this cosmology to the authority of Jewish sacred texts, which include the twenty-four books of the Hebrew Bible, the Babylonian Talmud, the medieval Jewish religious codes, and finally the Bible of Jewish mysticism, the *Zohar*. One perceives in the writings of the Ari that he could not present a new cosmology and esoteric perspectives unless they were embedded within the fundamental principles of traditional Judaism. For this reason, the Ari included this

chapter on the legal issues and definitions of children's responsibilities as they were addressed in the classic texts of Jewish religious law. Thus, it is crucial to study the methodology of Lurianic exegesis and hermeneutics. For it is within this style that one sees the brilliance of the Ari as he weaves his mystical cosmology in the warp and woof of classic rabbinic Judaism.

What was the Ari's real influence in Jewish society? Since he was already well-known in his lifetime as a saintly figure and since he was essentially a stringent conservative in his approach to Jewish custom and law, many of his personal customs are still practiced today by tens of thousands of Middle Eastern Jews and Eastern European hasidim, especially adherents in the hasidic courts of the Zidichov-Komarna, Lubavitch-Chabad, Bratzlav, and Chernobal dynasties.

The Mystery of Father Jacob Being Blessed

The Ari asks: Why was the Patriarch Jacob blessed only in his later years? Look at the chronology of his life. After he appropriated the first rights blessing, he escaped with his life from his enraged brother Esau. He was then cheated by his father-in-law in the choice of his bride and was forced to marry the older sister (Leah) before marrying the younger sister (Rachel). Jacob then lost a son (Joseph) in a scorpion pit; he next lost another son (Benjamin) to the Egyptian viceroy (Joseph) on a trumped-up theft charge. Finally, after many years of suffering, at the age of 63, he achieved reunion with his lost sons and it was only at this moment that Jacob experienced Divine blessing.

According to the Ari, everything below in human realms is dependent upon the movement of cosmic forces, such as the Divine Mother principle of Intuition. This energy moves within the cosmic Tree of Life as if She were a spiritual constellation positioning Herself so that transformational events manifest. Thus, when the Divine Mother/Intuition moved in an auspicious position, this activated Divine blessings to beneficially influence the remainder of Jacob's life.

What is implied in these writings is, for one, a linking of the concept of Divine sustenance influencing the masculine archetype to the medieval idea of the importance of astronomy and astrology in affecting human events. In the medieval mind, the positions of stars and constellations were the primary causes for personal and global events. The Ari replaced the belief in astrological movements and superimposed upon it a complex interdimensional, conceptual, metaphorical model of the Tree of Life that contains within it all the forces and principles that explain Creation, the Torah, the history of the Jews, and, I would dare say, the essential challenging dynamic that exists between God and Creation.

The Mature Divine Child

The narrative continues with a meditation on the status of the mature Divine Child in the post-nursing phase. The discourse concludes with a description of the psycho-spiritual energy that enters the Divine male child from the Divine Mother. This catalyzes and enables the Child to progress toward the next stage of maturation. This concludes the three stages of maturation in the Divine male Child: the Little Face.

The Entering of Qualities of the Divine Image into the Little Face

When Is a Child Responsible for Its Actions?

Now, we will return to clarify
the previous subject. Here we can understand,
what our Rabbis of blessed memory have said,
regarding the religious law that a child is allowed to buy
objects from the age of 6 years and one day.¹
After this time, his purchase is considered legal.
From 9 years his intercourse is legally considered intercourse.
From 13 years and one day, he is considered an adult.

When the mind states of
Endurance, Elegance, Praise, and the Base of
Intuition enter the Little Face,
they initially descend to
the first 6 spheres within him.
Those first 6 spheres are
Crown, Wisdom, Intuition,
Knowledge, Grace, and Strength.

These two triads are 6 years.
The top third of Beauty, which is hidden, is 4 months.
Thus, there are 6 years and 4 months.
All of these spheres are concealed.

Afterward,
when the Graces return as reflected light
through these spheres,
they make another 6 years and 4 months.
This totals 12 years and 8 months.

If you will ask,
why do they descend at first within,
through the 6 spheres of the Little Face?
The reason is in order to nurture these spheres
and enable them to grow and develop.

The next question is:
Why is there a descent?
The graces descend from the Crown
since it is from the Crown that comes the droplet;
and the 6 years and 4 months are the level of the descent.

The Mystery of Father Jacob Being Blessed

This is the meaning of the saying that our Father Jacob
was not blessed until he was 63 years old.
Until then, all the graces were concealed.
When he reached the age of 63, a breakthrough happened
and they became revealed,

The letters of Jacob
(yud ayin kuf bet),
rearranged, spell *beckia*,
which means a breach or breakthrough.

Each of these 6 years includes 10;
thus they total 60.

They are the 6 spheres of the
Crown, Wisdom, Intuition, Knowledge,
Grace, and Strength.

There is also the top third of Beauty,
which is 3 extra years, one-third of 10 years.
Altogether they total 63.

This is the mystery of the Divine Name 63
(*abbreviated as SAG*).

This is the numerical metaphor for Intuition.
For, Intuition expands until the chest of the Little
Face, when he reached 63 years, as we have seen.

The Function of Enveloping Light

Afterward,
these graces ascend and return as enveloping light,
so the Little Face will have the capacity to receive
from the after-impressions of the Father and Mother
who are face-to-face.

Initially,
when these spheres descend,
the graces are hidden.

Just as *the realm of Creation*
does not receive directly from Emanation,
and can only receive through a veil,
in the same way,

the Little Face can only receive
from the Father and Mother through a veil.

For these *descending* grace *energies*
and his *very own* mind states are all hidden
in the veil of Endurance, Elegance, Praise, and the Base
of the *Supernal* Mother.

This is the meaning of the prayer:
“I form the light and create Darkness.”²
The one who forms light is revealed;³
as it says “create Darkness,”
for he is a veil.

For until the chest of the Little Face,
all the graces descend concealed,
and from the chest downward
they become revealed for his own use.

After they have been revealed,
these graces return as enveloping light
in order to illuminate him in the way of Emanation,
without any veil at all.

The Mature Divine Child

Now, we will return to what we have discussed.
In their descent and their return
are 12 years and 8 months.
Four additional months are needed to complete 13 years.

These 4 extra months come from the hidden third,
 which returns as enveloping light,
 and “one day” is the light between
 half of Beauty of Intuition
 and the skull of the Little Face.
 Thus, there are 13 years and one day.

There is another way to explain this.
 We know,
 the time of nursing for a child is 2 years.
 In the 4 remaining years,
 two parts of Endurance and two parts of Elegance
 of the Mother enter the head of the Little Face;
 thus, we have 6 years.

This is the meaning of the status of children
 from *the period* of 6 years and one day,
 for this is when the lower part of the Base of the Mother
 begins to enter Knowledge of the Little Face.
 A part of this Knowledge has entered this being
 by the time he is 6 years old; thus
(as far as Jewish religious law is concerned)
 if he buys something it is considered bought.
 This only refers to objects that can be moved,
 for they correspond to the Six Directions
(corresponding to the six sefirot
in the center of the Tree of Life)
 who move from Mercy to Judgment
 and from Judgment to Mercy according to our actions.

From 6 years until 9 years are 3 more years,
 and now the two thighs of the Mother,
 who are called Endurance and Elegance, Praise,
 and the top part of the Base of the Mother enter.
 This measure [*of the Base*] is only two-thirds,
 instead of three,
 for one-third was used in the extra first day after the 6 years.
 Now this being is called a mature child.

When the second third of the Base of Intuition
 enters Knowledge of the Little Face,
 this makes 9 years and one day.

At this time (*according to Jewish religious law*)
 his *sexual* intercourse is considered intercourse,
 since total Knowledge has entered him.

However, this intercourse does not
 impregnate a female until he is 13 years and one day,
 which is the mystery of the graces that rise as reflected light.

The 3 years refer to the rising of one-third of Grace
 of the right arm to Wisdom
 and one-third from the left arm to Intuition.
 The second half of a third goes into Knowledge.
 This is called 3 years.

The fourth year refers to one-third of Beauty
 that has been hidden, and is now revealed,
 ascending to the Crown of the Little Face.

These are 13 years and one day.
 One day is between
 half of Beauty within Intuition
 and the skull of the Little Face.
 He descends from his place until there.
 This is one day.

Or we can say, that this little bit that ascends,
 the extra half of a third that is revealed
 in Beauty of the Little Face,
 ascends to his Crown,
 and this little bit is called one day.
 However, the Feminine is less than half of a third in her
 Crown.
 Thus, 13 years and one day are complete.

The Developmental Stages of the Feminine and the Little Face

READER'S NOTES

The Three Stages of Development

(SEE NOTES FOR FIRST AND SECOND CHAPTERS
THAT ELABORATE ON THESE CONCEPTS)

1. First gestation
2. Nursing
3. Second gestation/completion of maturation.

“And You Give Life to All”

This chapter concludes with the idea that the scripture that refers to God as the One Who gives life to all is actually referring to the relationship of the highest archetypal entity in human eyes as being the receptacle and transmitter of the Infinite. The Ari also affirms, in this short discourse, the great need for an intermediary between human consciousness and God. The conceptual idea of God in this mystical system refers to the ultimate idea of Divinity being transcendent Infinity.

A practitioner must have the courage to take a great leap of conscious faith to enter into a relationship with the Infinite. And it is through understanding and visualizing the cosmic reality map of the Tree of Life that one enters the doorway to this Beneficence.

The Developmental Stages of the Feminine and the Little Face

The Three Stages of Development

Now, we will explain the embodiment of
the Feminine of the Little Face,
in three stages; *and they are as follows:*

1. when the Little Face is in the womb (*Ibur*), which is three within three;
2. the Nursing stage (*Yanika*);
3. and the Second Pregnancy of the development within the Little Face, which *is the creation of the Feminine*.

We previously discussed,
that the Great Face is the soul (*neshamah*)
for all emanations.

This Great Face expands
and is en clothed in everything.

We also explained
that the Father and Mother reach (*upward*)
until the top half of Beauty of the Great Face,
and that the Little Face and the Feminine
are below that point.

In the First Pregnancy (*gestation*),
we explained,

that the Great Face raises

Endurance, Elegance, the Base, and the bottom half of

Beauty, and incorporates them within Grace and Strength and the top half of Beauty.

At this moment, the Little Face *enters into the state of three within three*. The Feminine, who *at this stage is* but a point alone, is nurtured through this process, and grows to the measure of the Base of the Little Face, who is called Israel.

We know that the Base is called *rovea Yisrael*,¹ “one-fourth of Israel,” meaning to say, one-fourth of Beauty is the measure of the Base. For the measure of the body is four covenants;² and the Feminine is one-fourth of the Base.

Thus, when the Base and the Feminine ascend and are en clothed above in half of Beauty, as we have seen, the Base grows as large as the measures of Beauty. Then, Sovereignty grows and becomes as large as the measure of the Base, who initially was one-fourth of Beauty.

Afterward, during the Nursing, Sovereignty evolves to be as large as Beauty itself. After mind states develop, she continues growing until she becomes a complete entity.

Know: From *the lower* half of Beauty of the Great Face
 until the end of the Base of the Great Face,
 this becomes the soul (*neshamah*) for the Little Face;
 and the Crown of the Base of the Great Face becomes the
 soul (*neshamah*) for the Feminine of the Little Face.

We find, the Great Face expands
 and is garmented within the whole of Emanation,
 and the Infinite Neverending Light (*Ein Sof*)
 enters the Great Face.

“And You Give Life to All”

Upon this, the scriptures *resound*:
 “And you give life to them all.”
 For He is giving life to all dimensions
 by being clothed within them.

A Discourse on Jacob and Moses and the Base of the Father

READER'S NOTES

The Function and Meaning of Cosmic Energy Exchange

This concerns the five powers and the five graces, their emanation, and purpose. The proof text for this intra-Divine synthesis of energy between Divine male and female forces is the scripture "For the Lord is a God of knowledge." This means, Divine manifestation results from synthesis. The word *Knowledge (Daat)* refers to the "concealed" *sefirah* that is positioned between Wisdom and Intuition. Its meaning is the harmonious union of two opposing forces, that is, Wisdom and Intuition. Thus, the exchange of cosmic love energy between the Father and Mother is, at the same time, the harmonizing between the rational (Wisdom) and the intuitive (Understanding) through experiential knowledge.

The Creation of Jacob

The Ari shifts the narrative of cosmic archetypes into a discussion of the meta pre-creation of the future-to-be patriarch of Judaism: Jacob. This is a unique situation in cosmic evolution. For one, we see the creation of the cosmic male embryo resulting from the exchange of powers and graces. At the same time, Divine forces are embedding

into its system the future emergence of Jacob. The proof text for this process is from Isaiah, "Then shall Your light break forth as the morning." And from Genesis, "And Jacob had barely gone out." The Isaiah text is an appropriate proof for the discussion of the creation of Jacob. Why the Ari used the second scripture is a mystery. It refers to the moment when Jacob rushes out of Isaac's tent at the moment his brother Esau is about to find out that the firstborn blessings have already been given to Jacob.

In this text, the first quote is linked to the cosmic act of the Divine Father sending light to the male embryo and the second quote may be linked with the following idea of this paternal light being reflected back to illuminate the countenance of the micro-masculine embryo. It is still enigmatic (or paradoxical) and peculiar to compare Jacob's escape from his brother to one of the stages of the prehistorical creation of his own self. The narrative concludes this section with the creation of Rachel as an embryonic link to Jacob and the Little Face/Feminine creation.

How Divine Names Manifest within the Divine Mother and Male Embryo

Again, the text reads as if the micro-masculine has crossed the gender line and has become pregnant with the meta-embryos of the biblical soulmates Jacob and Rachel. In this mystical narrative Jacob and Rachel are revealed as Divine siblings, conceived and developed within the "being" of the microcosmic-masculine, the Little Face.

The question that comes to mind is, why the conception of cosmic Jacob and Rachel results within the archetype of the miniature Divine male instead of within the womb of the Divine Mother or other Divine Feminine centers, such as Sovereignty?

The Mystery of Prophetic Vision within the Evolution of the Cosmic Archetypes

One ought to note the earlier talmudic tradition (paraphrased), “Moses prophesied from a luminous crystal and all the other prophets of the biblical tradition prophesied from the state of an opaque crystal.” To paraphrase another talmudic tradition, “The difference in prophetic expression is that Moses prophesied with the code word ‘This’ [*zoat*] and all the other prophets prophesied through the code word of ‘So’ [*ko*].” In this discourse the Ari is implying that Moses’ visionary status was rooted in a Divine male center. Thus, to paraphrase the Midrash, “Moses was able to prophesy in a waking state and all the other prophets and prophetesses could prophesy *only* in a trance/dream state. The Ari is equating Moses’ prophecy with a masculine transmission. Other prophetic visions, whether they were experienced by men or women, are perceived as Feminine-derived prophetic vision.

All Souls Are Linked to Other Souls

In this section, the prophet Moses is linked to the two sons of Adam. The origin of this revelation is the following question: When Abel was killed by his brother Cain, his soul was left in a state of cosmic indecision. This is the state when a soul hovers between death and rebirth. Abel’s soul needed a cosmic restoration. Who would have the capacity to activate this restoration? Only another soul who was intrinsically linked to his soul. The Ari declares that it was the soul of Moses who was the catalyst for the realignment of his ancestor’s soul condition. The Ari further claims that the third son of Adam (Seth) is also linked to the soul of Moses. Thus, Moses becomes the continuing link for the tradition of Adam. Why is this so? It is through Moses that the Divine word is transmitted by the giving of the Torah at Mt. Sinai. And it is through the Torah that the world is put into a spiritual order. At the moment of Sinai a *tikkun olam* manifests and the disalignment

(as it were) of Adam and Eve is corrected. Thus, it is through Moses that the children of Adam and Eve are restored to their original status on the map of the Tree of Life. These thoughts are my speculations, based on many years of study and meditation upon these subjects.

Why Did Abel Have to Die?

The narrative takes an astounding turn in declaring that Moses is linked to Abel.

The Ari makes three shifts: Moses, with his prophetic capacity, restored Abel's "sin." What sin did Abel commit? Was it offering animal sacrifices? There's no evidence to support that view. As a matter of fact, it was Abel's sacrifice that was accepted over Cain's, as is evidenced in the original biblical text.

Rather, according to the Ari, Abel could envision the creation of Jacob and Rachel in the cosmic dimension of meta-prehistory and so he tried to circumvent a cosmic law. Abel envisioned Divine light illuminating the creation of Jacob as a direct process of creation. The creation of Rachel was envisioned as God's Presence, the *Shechinah*. However, the way She received light was in a cyclic, roundabout way, a reflective path through the embodiment of Jacob. Abel was convinced that the *Shechinah* should be a direct receiver of Divine light instead of the indirect route through the embodiment of Jacob. Through his cosmic mind vision, Abel *redirected* (as it were) Divine light from Jacob's path in order that the Rachel-*Shechinah* paradigm receive light directly. In the view of the Ari, this was a cosmic transgression. For Abel assumed the Divine Father/Mother role. It would appear that Abel in his cosmic vision was taking on what he thought to be the rights of the *Shechinah* as Rachel.

The Ari is implying that Abel—the human being—is transformed into a demigod, a being who enters cosmic space to bend light waves in a new direction, so that a cosmic archetype will be formed auspiciously. Abel, after his death (by his brother's hand), would remain in cosmic limbo for the cosmic iniquity of changing the direction of light

to benefit the Divine Presence who was embodied in the creation of Mother Rachel. In the eyes of the Ari, Abel, the first victim in human history (according to the Torah), becomes transformed into a transgressor-preemptor of cosmic law!

This interpretation was unheard of in the history of biblical exegesis. In the best sense of Mystery traditions, the Ari is declaring that the biblical story of Cain and Abel is not at all what it seems to be.

It was not until Moses arrived, who included Abel within the soul root of his being, that Abel was restored to his place on the cosmic "pantheon" of the Lurianic Tree of Life. Why is this so? What did Moses actually do to warrant the title of "restorer of ancient souls"? It was Moses who prophesied directly from God in a waking state, in a face-to-face relationship. Thus, it was Moses' soul that would realign Abel's soul from the cosmic mishap of attempting *to redirect circular light into direct light*.

The Ari's philosophy of incarnate and reincarnate souls is based on the principle that all souls of the past influence the souls of the present. Or, if they do not influence other souls, then they are being restored or realigned by present or future souls who have qualities these earlier souls lacked.

A Discourse on Jacob and Moses and the Base of the Father

We have explained before
that the image (*tselem*) of the Mother,
and the last two letters, lamed and *mem*,
of the word *tselem*,
belong to the head of the Little Face.
The image of the Father
is *imprinted* on the head of the Little Face.
This is the secret of Wisdom and Intuition.

The two Crowns (Wisdom and Intuition)
are en clothed within Endurance, Praise, and the Base
of the Father.
From these two Crowns are created the *tselem*,
which is the actual image of the Mother.

Afterward,
Endurance, Praise, and the Base of the Father
garment themselves within
Endurance, Praise, and the Base of the Mother:
Intuition of Wisdom within Endurance of the Mother,
and Intuition of the Mother within Praise of the Mother.
Thus, two categories of Intuition are created.

As it is written, “For they are a people of no understanding.”¹

Then Wisdom of the Mother enters into
the quality of Praise of the Father,
 and Wisdom of the Father *descends into the quality of*
 Endurance of the Father.
 Thus, they *attain* two Wisdoms:
 "Wisdoms cry aloud in the street."²

The Function and Meaning of Cosmic Energy Exchange: The Five Powers and the Five Graces, Their Emanation, and Purpose!

The five Powers of the Father become
transformed as the Graces for the Mother,
 and the five Powers of the Mother enter
 the Base of the Mother.

From the five Graces of the Father,
 and the five Graces of the Mother
that have been transformed
 into the Powers of the Father
 enter the Base of the Father.
 These are also the two categories of Knowledge.
 As it is written "For the Lord is a God of Knowledge."³

Endurance, Praise, and the Base of the Father
 garment themselves in
 Endurance, Praise, and the Base of the Mother.

The Base of the Father is masculine,
and is lengthy;
the Base of the Mother is feminine
and is diminutive.

When the Base of the Father enclothes himself
within the Base of the Mother;
since the measure of the Mother's Base
is one-third,⁴
the Base of the Father extends beyond
the Base of the Mother,
and two-thirds of the Father's Base is revealed.

Thus, the Base of the Father
continues to the end of the
Base of the Little Face.

As it says in the scriptures: "Mist of mists" (*hevel hevalim*),⁵
this means the mist or breath includes two.

For the breath that emanates
from the Base of the Little Face contains two breaths:
one *emanating from* himself and
one from the Base of the Father.

The Creation of Jacob

This great light *contained within* Graces
in the Base of the Father
is garmented within the Beauty *aspect* of the Little Face.
This is a revealed light that bursts forth
and emerges from the face to the belly of the Little Face;
and in that place, Jacob is created.

Jacob is an expression meaning a breaking forth;
 as it is written,
 "Then, shall Your light break forth as the morning."⁶
 "And Jacob had barely gone out."⁷

There are two going outs;
 two breakthroughs of Jacob.

The first one is the light within the Base of the Father
 that breaks through [*the Mother's Base*]
 and enters the Little Face.

The second breaking through occurs
 when the light reflects back.

It *emanates out of* the belly of the Little Face,
ascends and reflects back upon his face.

The back (*external aspect*) of Jacob corresponds
 to the face of the Little Face,
 from the chest and below.

In the same way,
 Rachel emerges from the back of the Little Face,
standing back-to-back from the chest and below;
 for in this place the Base of the Mother is completed,
 and her light emerges.

How Divine Names Manifest within the Divine Mother and the Divine Male Embryo

The *Divine Name numerically* referred to as M A(= 45),⁸
 spelled with *Alephs*,
manifests within the Little Face.

In the expanded spelling of
V A V the Aleph is in the center,
 and its place is in the middle third
 of Beauty of the Little Face,
corresponding to the place beneath the chest.

After the Base of the Mother is complete,
 this Aleph becomes revealed as
 the *Divine name* of A H Y H (E'h'y'e'h'),
 this is mystery of the blood of the human
 within the human (*HaDam beAdam*).⁹

The name A H Y H spelled with *the letter Heh*
 is *considered* the central channel,
 as we know, *and this Divine Name* is numerically 151.

By adding to this *numerical account*
the Divine name itself, it is considered as one digit;
 thus *the final equation becomes* = 152.

The letters *nun kuf bet* = 152 in Hebrew and
can also be spelled NeKeV, meaning “a hollow.”

For, in this place a hollow is created.

Light emerges,
 and enters the Little Face
 from within the Base of Mother.

The second explanation is,
 that this name 151,
 when *the entire word is counted as 1*,
 is also 152, which is *the word* for “pierced”
 (*NoKeV*, a tunnel or piercing through).

The light emerges from Rachel *from within*
 the back of the Little Face,
 because this is her place.
 She is called the lower *heh*.
 Then the hollow (*Ne Ke V*) we mentioned
embraces the lower *heh* and becomes N K V H
 (*NeKeVaH*, female) in the back of the Little Face.

There is one wall for these two:
 thus, a severing is needed.
 However, Jacob has a separate membrane
 outside the wall of the Little Face,
 and there is a detachment between
 the Little Face and Jacob.
 The light of the Father, which emanates
 toward the Little Face, is called Jacob.

However,
 the light impression that emerges from the Base of the
 Father enters the belly of the Little Face, within,
 and this is the mystery of our teacher Moses.
 This is the meaning of the saying¹⁰ that,
 “Moses is within and Jacob is without.”

Now we will explain the five stations of Moses.

1. The first station is in Knowledge of the Little Face,
 because that is where the Base of the Father is.
2. The second station is the uppermost third,
 which is concealed,

for there is a very broad place between the arms,
more so than in Knowledge.

This is the second category
where the Base of the Father expands.
Related to this category it says,
“Moses hid his face”;¹¹
he was fearful to gaze,
for the station of concealment was in that place.

3. The third station is the middle third of Beauty,
after the Base of the Father has emerged
from the Base of the Mother;
and this is where Moses attained prophecy.
The *Zohar* explains,
“The prophetic station of Moses
originated from the *primordial* masculine,
and all the other prophets *originated their prophesy*
from the *primordial* feminine.”

The Mystery of Prophetic Vision within the Evolution of Cosmic Archetypes

For Moses prophesied from the Base of the Father
within the Little Face.

All the other prophets prophesied
from the Base of the Mother,
while they were within the Little Face.

4. The fourth station is the place where the Base of the
Father enters the Base of the Little Face.

This is the station of Seth (*Shin Tav*).¹²

This is the meaning of the scripture that says,
“genitals uncovered.”¹³

This is Seth, the place of the Base.

When the foreskin (*milah*) is removed from the Base,
the light that is *embodied therein* is revealed.

This is *the meaning*, “Seth exposed.”¹⁴

5. The fifth station of Moses is the *hevel* (mist)

that emerges from the Base of the Father

and *envelops* the Base of the Little Face.

This is the extra light called *hevel*,

referring to Abel, son of Adam.

All Souls Are Linked to Other Souls

This is the secret of the name of Moshe (*Mem Shin Heh*),
which is a mnemonic for Moses, Seth, Hevel (*Abel*).

Why Did Abel Have to Die?

Hevel (Abel) committed an iniquity by gazing
upon the *Shechinah* (*Divine Presence*).

He wanted to redirect the light that emerges from the
Base of the Father and bursts through and emanates
toward Jacob.

Abel wanted to redirect this light around to the back side,
and to give this light to Rachel, who is called the
Shechinah.

He wanted to illuminate and gaze upon
the *Shechinah* from the light that was intended for Jacob.

*A Discourse on the
Generation of the Desert,
and Binah and Tevunah.
The Mem and Samech in the Tablets
Were a Miracle*

READER'S NOTES

The Generation of the Desert

The term "desert generation" refers to the Children of Israel who were freed from Egyptian slavery and journeyed through the desert for forty years. They are called the "desert generation" because they did not enter the land of Canaan.

The Ari links the bonding of the Little Face (the miniature Divine male) and the Feminine (the miniature Divine female) to the Patriarch Jacob. He continues to link the Little Face and the Feminine to the creation of Adam and Eve, who were created, according to one Midrash, as back-to-back Siamese twins. The Israelites who entered the land of Canaan were considered as having a back-to-back relationship with God. This indicates a relationship whose function is protection from external forces. This means being alert in all directions.

Why Did the Generation of the Desert All Die?

This discourse is a meditation upon the generation of Israelites who participated in the exodus from Egypt but who did not merit entering the holy land of Israel. The Ari compares them to warriors who live in constant existential knowledge. Everything they do is based on the here and now. They did not have the capacity to apply their experiential knowledge to the next step, which is transcendent intuition. They lacked intuitive powers. Thus, they died before reaching the land—this means before attainment of full realization.

Why Does the Desert Generation Die?

The desert generation dies because they are too dependent upon the external sustenance of the Base of the Father. Once there is a cosmic withdrawal, all those who are linked to this transmission disintegrate. The obvious question is: Why does the Father remove himself from the situation? In other words, why does God really want the generation to be extinguished? I would like to infer from this discourse the concept of parental withdrawal from a child for the sake of generating autonomy. The child in question is the nation of Israel. The state of the nation was based on its dependency on the miracles they experienced from the moment of the ten plagues, the splitting of the Reed Sea (*yam suf*), the receiving of the Torah at Sinai, the receiving of *manna* during their journeys through the desert, overcoming adversarial nations, and countless other miracles recounted in the Bible. Israel became a miracle-dependent nation, unable to generate the autonomous powers of a sovereign nation. There needed to be a Divine withdrawal for the sake of generating independence for the coming generation.

The Children of Israel had to learn to make their own decisions. They had to be weaned from Divine luminosity. This weaning meant the demise of a generation. The Desert elders' realization for autonomy was through their children; those who entered and conquered the land.

The Ari then reverts back to his original discussion of the meta-creation of the Patriarch Jacob by the transmission of the Divine Father/Mother.

The Link Between Jacob, the Desert Generation, and the Mystery of Why Moses Was Chosen to Lead the Israelites Through the Desert

The Ari reveals three ideas: The “desert generation” is linked in an intrinsic way to the fundamental basis of the quality of Knowledge within the presence of the Patriarch Jacob. Jacob receives light from the energetic transmission of the Father. Moses, who is intrinsically linked to the innermost quality of the Base of the Father, dies as soon as the Father withdraws cosmic energy. *This* is the moment before the Israelites enter Canaan.

The Three Manifestations of the Divine Mother

1. Active lover
2. Autonomous being
3. Nurturing being

Gender Transformation and the Divine Mother

The Ari continues his cosmic narrative by discussing the continued influence of the mother upon her children through three ways. The Ari is not addressing the physical nurturing of the mother for her children. He is referring to the intra-Divine forces and influences channeled through this Divine Mother principle. Spiritual-psychic sustenance comes from the channels of the cosmic Tree of Life. Two of the primary vehicles for this cosmic flow are channeled through Hebrew letters and, specifically, the primary Divine Names that

consist of certain Hebrew letters. Thus, these are the three ways the Divine Mother influences Her children: (1) through the channeling of the *sefirot* of the Tree of Life; (2) through the powers of the various Divine Names, including the Tetragrammaton (YHVH) and the name of redemption (EHYH); and (3) through the intrinsic forms of the three primary letters of the Divine Name. They are: (1) The letter yud = Y; (2) The letter heh = H; and (3) vav = V = YHV (y'u'd'-h'e'y'-v'a'v').

Gender Transformation

The Ari concludes with an eye-opening comment concerning the three stages of the Divine Feminine. When She is in union with her cosmic partner, she is the essence, the embodiment of Femaleness. When She receives from the Divine Masculine (the Little Face) in Divine intimate play, She is the embodiment of the Divine Lover/Woman. However, when She manifests the role of mother with a child or children, then the Mother is transformed into masculine energy. When she takes charge of child-rearing, during the nursing phase or nurturing stage, she is called the embodiment of the masculine quality of the Divine Mother.

The Gay *Tikkun*— A Meditation Upon the Restoration of a Soul

This is by far the most controversial section of the cosmic narrative of the Tree of Life. The Ari links the previous passage describing the masculine aspect of Motherhood to homosexual acts. As far as I can perceive, the Ari is linking the nursing mother, who becomes masculine by nursing her child, to the homosexual act of oral sexuality, leading to sodomy.

He then analyzes the cosmic malfunction resulting in such acts through (1) a linguistic-numerical meditation upon Divine Names, (2) the concept of memory, and (3) the Hebrew word for “legs.”

In the medieval, esoteric orientation of the Ari, the male homosexual act (sodomy) is really an attempt to draw down (as it were) great light, and the receiving party, it would seem from this text, cannot bear this luminous transmission and is “spiritually disintegrated” within. This circumstance calls for enormous austerities, including fasting, contemplation, and visualizing the many permutations of Divine Names in order to activate a reawakening of the spiritual essence.

The meditation that follows in this discourse is a highly complex visualization and linguistic mathematical computations. Only a very highly trained adept of *Kabbalah*, *meditation*, *visualization*, and *mathematics* could actually practice this sort of meditation. This leads me to conclude that this meditation was transmitted to one of the Ari’s closest disciples. This also leads me to believe the origin of a much-circulated comment among traditional orthodox European and Middle Eastern kabbalists, to the effect that a novice of Lurianic Kabbalah (*limud kitvei Ha Ari-el*) should not initiate their studies from “The Gate of Principles,” which is the source text for this volume. Why? According to a number of European and Middle Eastern kabbalists, the student should skip to the official “First Palace” of *The Tree of Life*. They say, ““The Gate of Principles” is but a concise overview of the entire Tree and should be studied at the conclusion of *The Tree of Life*.” One can now see how crucial this text is to understanding the early Kabbalah of Isaac Luria. There are too many prototypical teachings and meditations discussed in these pages. Many of these prototypical teachings are the source ideas elaborated upon in many of the other volumes of the Lurianic oeuvre.

It is for this reason that the final editors and publishers of *The Tree of Life* inserted this text as the first Gateway. This was in spite of their knowledge that sections of this text were sensitive and controversial.

Hebrew Letters *Mem* and *Samech*: Their Stations on The Tree of Life

The Ari links these symbolic letters, *mem* and *samech*, as being either in union or being autonomous to the Tree of Life. The Hebrew letter *samech*, equaling the Number 60, corresponds to the six upper *sefirot* of the Tree of Life. The letter *mem*, equaling Number 40, corresponds to the lower four *sefirot* of the Tree of Life. Thus, these two letters are considered to be miraculous, as they were engraved in the tablets of the Ten Commandments. They are miraculous because they symbolically represent in the Lurianic view the totality of the Tree of Life.

***A Discourse on the
Generation of the Desert,
and Binah and Tevunah.
The Mem and Samech in the Tablets
Were a Miracle***

We explained
that the Little Face and the Feminine
are connected with one wall between them.
However, Jacob has a wall for himself.
We can now understand the meaning of
what Moses said to the nation of Israel
as they entered the land:
“And you, who adhered to the Lord your God,
every one of you, are alive this day.”¹

When it is written, “the Lord your God,”²
this refers to the Little Face and the Feminine.

The Generation of the Desert

The Israelites who were entering the land
were on the level of adhering back-to-back.
This is the meaning of *the scripture*
“you, who adhered to the Lord.”
However, the generation of the desert
was called *a dor dea*,
a generation filled with Knowledge (*Experienced*).

For they were the station of Jacob,
 and were not adhering to one wall.
 Thus, they all died in the desert
 and did not enter the land of Israel;
for Moses was a shepherd for them.

Why Did the Generation of the Desert All Die?

With this *discourse* we can understand
 the many reasons why Moses was their shepherd,
 and why they were called a generation of Knowledge,
 and why they were called a generation of the desert,
 and why the *Torah* was given to them,
 and why they remained forty years in the desert,
 and why Moses could only find among them
anshe chayal, warriors,
 and could not find among them *nevonim*,
 individuals of Intuition.³

The idea is *as follows*:
 the Base of the Father extends beyond
 the Base of the Mother, and becomes
 revealed from the chest and below,
 and there, in that place
 (*the Divine Archetype*) Jacob emerges.

Just as Leah emerges
 from the back (*external aspect*) of Knowledge
contained within the Little Face,
 in the same way from the back of Knowledge of Jacob
 emerges another aspect of Leah, the Feminine (*partner*) of Jacob.

The Link Between Jacob, the Desert Generation, and the Mystery of Why Moses Was Chosen to Lead the Israelites through the Desert

Now, we will explain why this generation
was called a generation of Knowledge.
They emerged from the Knowledge (*embodiment*) of Jacob.
When the Base of the Father *departed from* him,
the entire generation who drew *sustenance*
from that *source* were extinguished.
Moses' root (*essence*) came from
the Base of the Father;
thus, he *became* the shepherd of the desert generation.
For Moses is from within, and Jacob is from without.

Moses spoke to those who would be entering the land,
and told them "You, who adhered to the Lord,"
meaning to say (*adhering to the quality of*) Beauty,
"every one of you are *still* alive,"
and will be able to enter the land.

However, Moses *originated* from the Base of the Father,
and the generation of Knowledge *originated*, too, from that
place;
thus, when Moses died, they all died.

They were the station of Wisdom;
and so Moses did not enter,
and they did not enter the land;
thus, the *Torah* was given to them.

For the *Torah* comes from the Base of the Father,
 which bursts forth as emerging light;
 and this happened in their time because they also burst forth
(from slavery in Egypt to the revelation at Mt. Sinai).

They remained forty years in the desert.

Why?

For the Divine Name Number 72

spelled with Yuds⁴

(Yud 'HeY' VYv' HeY'—

the Y corresponds to the Hebrew Yud)

manifests within the sphere of the Father,

who is Wisdom.

Within this name are four Yuds,

which are numerically 40

(the Hebrew letter yud is equivalent to Number 10).

Moses found, within

this generation of Knowledge, valiant warriors.

For the word *valiant* (*chayal*) is numerically 48,

which can be divided as 24 plus 24;

this is the two-thirds of the Base of the Father

revealed from the chest.

The *Divine* Name *spelled out to equal* 72 is three 24s.

The two-thirds that are revealed are 48,

the numerical equivalent of the word *chayal*.

Intuition and Insight

However, *those who understood (nevonim)*,
 who come from the sphere of Intuition;
 these he could not find in the nation.
 For the Base of Intuition does not serve
 Jacob at all; it only serves
 the Little Face and the Feminine
*(who are the Divine archetypal sources
 for the embodiments of Jacob and Rachel)*.
 Jacob emerges as a complete construct (*partzuf*)
 by himself with a wall that is separate
 and does not adhere to the Little Face,
 for when he is alone *sustenance* is received
 from the Base of the Father.

The Little Face and the Feminine
 both *emerge* from the Base of the Mother.
 This one obtains five graces,
 and this one obtains five powers.
 They emerge together, connected by one wall,
 and thus, they need a severing.

And know:

There is a large *daled* and a small *daled*
 within the *Shechinah*,
 the upper (*daled*) being Leah,
 and the lower (*daled*) being Rachel.
 The Mother also has these two *daleds*.
 There is an upper *daled* of *Binah*-Intuition,
 and a lower *daled* of *Tevunah*-Insight.
 Each of these has ten *sefirot*.

Within the masculine are also these two stations.
 The measure of the Little Face *begins*
 from the chest of the Mother and below;
 thus, Rachel is opposite him from
 the chest of the Little Face and below,
 as we have seen.

Just as there is a Jacob below,
 correlated to the lower quality of the *Shechinah*,
 so above, in his place,
 another quality of Jacob emerges
 from the Base of Wisdom.

Just as there is the mystery of Knowledge⁵ above
 within the Father and Mother *during* union,
 so below in the union of *Tevunah*
 with the lower station of the Father,
 there is another manifestation of Knowledge.

Below within the *Shechinah*
 there are two stations.
 And just as the two higher stations
 are *considered* as one,
 so the two lower stations
 are considered as one.

“For the Lord is a God of Knowledge.”⁶

“Behold there were twins”;⁷

This station refers to the lower Jacob *who manifests*
 from the chest and below,
 and together they will be pure (*tamim*) twins (*taomim*).⁸

This is the other Jacob
 who is equal with the head of the Little Face,
 and from the beginning
of this manifestation until completion
he is no longer called Jacob
 but Israel.

From the place where Rachel emerges,
 Jacob also emerges, *however*, in front.
 Jacob has union with Rachel,
 and Israel has union with Leah.
 The *Zohar* writes,⁹ “And he slept with her.”
 It does not mention Jacob,
 because the intention is that “he” is
now the embodiment of Israel.

The Three Manifestations of the Divine Mother

And know: The sphere of Intuition has three stations:

1. When the Mother is embracing the Father, she is called
Binah/Intuition.
2. When she is not in union with the Father,
 and stands alone, she is called *Tevunah*/Insight.
3. When she descends and expands below into the Little
 Face, she is also called *Tevunah*/Insight.

When the Little Face rises above,
 he is called *ish tevunot yedalena*,
 “A man of Intuitions will draw it out”;¹⁰
 which means he is drawing her up.¹¹

This “man” is the Little Face,
 and “Insights” (*tevunot*)
 means the sphere of *Tevunah* who rises with him.
 When she is rising with him, it is said, *yedalena*,
 “will draw it out,” meaning to say
 “raising her up” [with him].

After the Little Face ascends,
Binah/Intuition unites with the Father.
 Then these two *tevunot*/Intuitions
 become *binot*/Intuitions;
 for they have risen to a higher level called *Binah*/Divine
 Intuition.
 As the scripture says:
 “For they are a people of no Intuition.”¹²

Know,
 the place of the Father is the letter Yud of Y H V H.¹³
 The point of the Yud is called the Great Face.
 The letter yud spelled as a word contains three letters:
 yud, vav, daled.
 If the yud (10) meets (with a clash) the *vav* (6),
this generates a multiplication equaling
 10 times 6, which is 60, *samekh*.
 Then the *yud* (10) collides with the *daled* (4),
generating 40, which is the letter *mem*.

When the Mother (*Binah*-Intuition)
 embraces the Father (Wisdom-*Hochmah*),
 this state is called sealed *mem* (another version says *samekh*).

She receives all the illuminations and seals them within her.
 The head of the *vav* is leaning next to the *daled*,
 since the Father is sending a flow to the Mother.

When the Father is not sending a flow to the Mother,
 meaning to say she is not in union with him,
 and she is hovering over her house,
 then she becomes an open *mem*.
 This indicates a *mem assertively* influencing;
 she is sending a flow *of sustenance* to the house.
 This is the mystery of the letters *mem samekh*
 mentioned in the *Zohar*¹⁴
 (the open *mem* and the closed *mem*);
 referring to *Binah*/Intuition.

This is also the mystery of the letters *vav* and *daled*.
 When they are *manifesting* within Wisdom,
 which is connected with the word *yud* (*yud-vav-daled*),
 then the *vav* is before the *daled*.

When they manifest in Intuition,
 which is the letter *beh*, the *daled* comes before the *vav*.
 The image of the *beh* is actually
a configuration of the Hebrew letters—daled vav.¹⁵
 However, when the *vav* is under the *daled*,
 which is the mystery of the letter *beh*,
 as we demonstrated, then the *vav*
 manifests without a Crown.

When the *vav* is before the *daled*,
 which is the mystery of the word *Yud*
 since the word yud is spelled out yud-vav daled
thus, the vav comes before the daled,
 then her head inclines toward the *daled*.¹⁶

The meaning is,
 when she is in union with the Father,
 the *vav* has a head, which the Father is influencing,
 this is the mystery of the head of the *vav*
 that is placed next to her.

However, when the letter *heh* is manifesting,
 she is not in union with the Father.
 Then the *vav* does not have a head,
 for the lights remain above;
 this means the Father is not sending a flow to the Mother
(is not in relationship with the Mother).

The crown of the *vav* remains above the image
 of the *yud* who stands behind the *heh*.

We have explained the secret of the letter *heh* like this:

When the heh is spelled heh-yud-heh
the yud comes before the heh.

“The wise one is within Intuition.”

The *vav* without a head that is within the *heh*
 expands and influences the entire Little Face until his Base.

We know (from previous *discourses*)
 that Wisdom, Intuition, and Knowledge of the Feminine
 parallel to the three upper aspects
 of Endurance, Praise, and the Base of the Little Face.

Now, this *rav* in the *heb* of *Binah*/Intuition
 expands within the Little Face until his Base.
 Thus, we find the Mother is influencing
 (*the Divine manifestation*
of the Masculine/Feminine union construct)
 until Wisdom, Intuition, and Knowledge
 of the Feminine *partner* of the Little Face
 and no more.

Gender Transformation and the Divine Mother

Know: When the Mother is above
in union with the Father,
 she is called Feminine,
 the embodiment of the feminine
 receiving from the masculine.
 However, when she is
 hovering over her children
 and influencing them (*sustaining them*),
 she is called masculine.
 Then she *becomes the* image of the male
 who influences the female.

The Gay *Tikkun*— A Meditation Upon the Restoration of a Soul

This is the meaning
of the circumstance of a male
who lies with a male;
because he is bringing down
the power of the Mother when She is above,
and also of the Father
Who is influencing the Mother up above.
He is bringing the energies down
until Endurance, Praise, and the Base of the Little Face.

This is also the secret of the word *zavor*, male,
which is numerically equivalent to
Yud' Heh' Vav' Heh' (*YHVH*) spelled with Yuds

plus
Aleph' Heh' Yud' Heh' (*AHYH*) spelled with Yuds.
The former is 72, and the latter is 161;
together, they equal 233,
which is also the numerical value of *regel*, leg.
This teaches us,
energy is brought down until the legs of the Little Face.
The Little Face does not have the capacity
to bear all these great lights;
thus, *his Divine Image* is completely annihilated,
and is uprooted from his *source*;
as it is written in the scripture, "And Bela died."¹⁷

Notes (by the editors of the Etz Haim):

And, if you will ask, is it not *true when*
the light of Intuition descends *toward* the Little Face,
there is no annihilation?

There is no comparison here, for in the latter case
the light of Endurance, Praise, and the Base of the Father
is en clothed within Endurance, Praise, and the Base
of the Mother, and they enter by *gradation*.

Thus, the Little Face is able to bear the light.

This is the mystery of the Divine Image (*tselem*).

However, the former process (*a man lying with a man*)
causes great light to descend all at once (!)
as two separate powers without containments;
this causes a dissolution of the (*tzelem of the*) Little Face.

Compassionate peace upon us.¹⁸

This is the mystery of the iniquity,
meaning to say, one is creating a confusion
within Her (*the Divine Mother principle*).

You *believe* you are

bringing the Mother upon Her children,
influencing them like a male to a female;
but actually you are making Her like a female
for you are sleeping with Her.

The *tikkun*—*restoration of one's soul*
as far as this situation is concerned, is to fast 233 fasts,¹⁹
completing the permutations

of the Divine Names Aleph' Heh' Yud' Hei' (*AHYH*)
and Yud' Heh' Vav' Heh' (*YHVH*).

For *within the manifestation* of those *Divine Names*
the iniquity was activated, and it was brought below.

You should meditate upon an intention (*kavana*)
to raise one aspect of these *Divine Names* every day.
In 10 days you raise the first yud (10) of the *Divine Name*
Number 72;
and so forth until you complete all 233 fasts.
Then, you have completed in *restoring*
all the *shattered* energies back to their *original* places.

The person who caused this situation
also caused a *misalignment* in the *external place*
of these Divine Names,
and he brought these external-posterior energies below.
Thus, the back also needs to be realigned,
and the backsides of these names are 184 and 544.²⁰
Together, they equal 728.
This is the numerical value of *tishkach* (*tav shin kaf cheth*),
which means, “to forget”;
as it is written, “Remember, don’t forget.”²¹
The word for “remember”
is the same as the word for male, *zahor*.
Memory *originates in* the face,
and forgetfulness originates from the back.
Three times 233
(*the numerical equivalent*
for regel—thigh and zahor—to remember) is 728.

Therefore, when you restore one part of the face,
intend to raise the energy and complete three parts of the
back.

Thus, we find the first ten fasts,
we are fixing the first Yud of the Divine Name 72.

*[Completing one aspect on the front completes three on the
back];*

thus, fixing 10 parts on the front fixes 30 parts on the back.

For the front of ReGeL is 1, and the back is 3 *regels*.

The last day of the 233 fasts,
you meditate to include all of them as one,
and to raise the entire face (which is 233)
and all the anterior aspects (which are 728),
in one moment *of meditation!*

This raises them all back
to the place of the Father and Mother.

Hebrew Letters *Mem* and *Samech*: Their Stations on The Tree of Life

Now we will return to the subject of
the Hebrew letters “*Mem and Samekh*” of *Binah/Intuition*.
Our teacher Moses attained the Intuitive *realization*,
when Intuition is the mystery of *samekh* [or sealed *mem*].
For this is the Base of the Father within.
However, Jacob, who is outside,
did not attain Intuition
except when she is the mystery of the open *mem*,

hovering over her house.

Our sages of blessed memory have said²²
that the letters *mem samekh*,
which were engraved within the two tablets,
stood as a miracle
(*the rings within these letters did not fall*).

For there are two categories of Intuition,
which are *Binah* and *Tevunah*.

When she is face-to-face with the Father,
then she is called *samekh*,
corresponding to the six *sefirot*—manifestations of
Crown, Wisdom, Intuition,
Knowledge, Grace, and Strength within her.
When she is not in union she is called open *mem*,
corresponding to the four lower *sefirot*—manifestations
that enter the Little Face,
which are Beauty, Endurance, Praise, and the Base.

The Little Face also has these two categories,
and these two categories are called *vav* and *daleth*,
as we have explained earlier.

They are the first 6 attributes we have mentioned,
whereby Endurance, Praise, and the Base of the Mother
enter the top third of Beauty of the Little Face
until the chest, and the 4 *sefirot*
Beauty, Endurance, Praise, and the Base within him.

But they do not have within them the Base of *Binah*.

And know: the 6 higher *sefirot*,
 which correspond to the letter *vav*,
 are one construct,
 and the 4 lower *sefirot*,
 corresponding to the letter *daled*,
 are the second construct.

Above, there are also the letters
mem samekh of Intuition (*Binah*),
 and they are two constructs.

The Little Face

[another manuscript version says the Mother]
 consists of two constructs;
 one construct of the 6 higher *sefirot*, called *Binah*,
 meaning to say *ben-Yah* (son of Y'-a'-h');
 and the second construct of the 4 lower *sefirot*
 within him is called *Tevunah*, son and daughter (*ben u bat*).

Thus, the letters *mem samekh* in the tablets
 existed as a miracle;

because the entire tablets
 were the level of

Endurance and Praise of the open *mem*,
 which is the lower *Tevunah*.

From her is created a complete construct
 of all the ten *sefirot*.

Thus, the letter *samekh* above, which is the 6 qualities,
 also became a complete construct of ten *sefirot*
 within the Mother. Surely, this was a miracle!

Or, we can say:

just as *Binah*/Intuition has *mem/samekh* [or sealed *mem*],
and the 4 lower *sefirot* are the open *mem*
they are also called *vav/daled* in *Binah*/Intuition,
as we have explained previously.

The *vav* (Number 6) is the *embodiment of the 6 upper sefirot*.
The *daled* (Number 4) is the *embodiment of the 4 lower sefirot*.²³
The open *mem* is called *Tevunah*,
for these are the 4 lower *sefirot* that are hers alone;
and they enter the Little Face.

We find that the entire construct of *Tevunah*
with all her qualities,
which are open *mem*, *samekh*, and the *vav* and *daled*,
were all created by these 4 lower *sefirot*
of Beauty, Endurance, Praise, and the Base of *Binah*/
Intuition.

Corresponding to the *mem* of *Binah*
is the *mem* of *Tevunah*,
which is below.

For she takes this *mem* from *Binah*.

The part of *Tevunah* that enters the Little Face
is only one half, which is her *mem*,
the 4 lower *sefirot* within her.

For all of *Tevunah* is the open *mem* of higher *Binah*.
Now we see that only one half of *mem* enters the Little Face,
and this is the secret of the *mem/samekh*
of the tablets, which is the totality of the Little Face:

the *samekh* [*scaled mem*] above,
 which is the first 6 *sefirot*,
 and the [*open*] *mem* below,
 which is the 4 lower *sefirot* that are within.

The totality of this *mem/samekh*
 only comes from half of the *mem* of higher *Binah*,
 the half called *Tevunah*.
 So half of this *mem* sustained the entire configuration
 of *mem-samekh* in the tablets,
 which is *an embodiment of* the Little Face.
 This is why we say that it was a great miracle;
 for they received their sustenance from half of the *mem* of
Binah.

Or, we can say from the mouth of the Mother
 emerges a breath that envelops the Little Face,
 completely,
 and the only time this breath emerges
 and envelops the Little Face
 is when she is crouching over her child,
 in order to give him sustenance and life.

When she leaves her house,
 even this enveloping mist and breath impression
 dissipates from the Little Face,
 and, accordingly, it would not be possible
 for the Little Face to stand except through a miracle.

This is why we say that the letter *mem* stood in the tablets by a miracle.²⁴

The secret of this miracle
is that which gives sustenance and existence
to the Little Face and the Feminine
when the Mother leaves them
in order to be in union with the Father.
The ability to stand on their own
came from the *manifestation of the* Divine Name 45 (*Mem*
Heh),
which is Yud' Heh' Vav' Heh' spelled with Alephs;
this name sustained and established the Little Face.

The name Aleph' Daled' Nun' Yud' (*Adonai*)
is numerically Number 65 (*samekh* *heh*).

This name *empowered* the Feminine to stand
(*self-sufficiently*).

These two *Divine* Names,
Number 45 plus Number 65, are equal to Number 110,
which is numerically equal to
the Hebrew letter *nun* (Number 50) and *samekh* (Number 60)
[50 + 60 = 110 = *the Hebrew word for "miracle": Nes*].

Thus, the *mem/samekh* in the tablets,
who are the *embodiment* of the Little Face,
stood through a miracle,
for *Nes/miracle* is numerically equal to the two names,
as we have shown above.

The Construct of Leah and the Mystery of Tefillin

READER'S NOTES

The Emergence of Mother Leah

The Ari links the influence of the Mother to the creation of Leah who emerges from the Divine embryo. Paradoxically, the proof text is from the midrashic statement that Moses' prophetic vision of God was at the nape of God's neck, the point of nape where the knot of the head *tefillin* is placed.

The Mystery of Cosmic Hair

The long hair strands of the macro-Divine countenance awaken the micro-male embryo through caresses of the hair. The Hebrew word used here is *batisha*. Its normal definition is "whipping, clashing, and beating." In Lurianic cosmology this caressing of the cosmic hair is used as a metaphor for the extending of a continuum; an activating of energy for the benefit of lower dimensions and entities.

The Mystery of Tefillin Straps

The Ari is linking the common daily practice of wearing *tefillin* upon the arm and head to the idea of the macro-Countenance transmitting four levels of consciousness to the Divine masculine embryo.

Mother Leah and the Prophet Moses

Just as the biblical Leah is the embodiment of humility, likewise Moses, who ascended to the highest realms, was also considered humble. Thus, the Ari links the achievement of Moses to that of his great-grandmother Leah. They both achieved primal and spiritual leadership roles in the new nation of Israel: Moses as the political and religious founder and Leah as spiritual mother. What is curious is the fact that the Ari is not linking Moses with Jacob, his masculine counterpart, or with Joseph or Abraham. This teaching reveals the idea of the mutability of gender in the role of the wisdom transmission of the Jewish spiritual traditions. Leah is acknowledged as the spiritual counterpart to Moses.

The Creation of Mother Leah

The creation of Mother Leah emerges from the three channels of the Divine male Child (Little Face). In this narrative one senses *again* that the Little Face has crossed the gender line by giving birth in cosmic time to the matriarch of Israel, Mother Leah!

The Union of the Little Face with Leah

Jacob becomes “deified” through the symbol and cosmic archetype called the miniature Divine male: the Little Face. This may be the first time where there is a linkage between the times of the day, sexual unions, and the two soulmates/wives of the Patriarch Jacob. It is also the linking of morning, afternoon, and evening prayers to the cosmic map of the Tree of Life.

The Midnight Prayers (*Tikkun Chatzot*) and Mother Leah

The elaboration of this discourse upon the Matriarch is linked to the midnight prayers. These prayers were initiated due to the popularization of Lurianic Kabbalah. These prayers were enigmatically called the Restoration of Rachel and Leah. The focus of these prayers was to mourn the exile of the Divine Presence in the post-Second Temple era. This is linked or compared to the two primary Mothers of Israel, who, according to the Ari, are Rachel and Leah. Further research is needed to clarify why Mother Leah and Mother Rachel were chosen as the subjects of the midnight prayers instead of their predecessors, Mother Sara and Mother Rebecca.

“She rises while it is yet night” (Proverbs 31:15).

In this section of the discourse, Leah is compared to the section of Proverbs that gives honor to the valiant woman of the home. This prayer, known as “The Valiant Woman” (*Eshet Chayil*), is recited every Friday night by the man of the house in order to show honor for the woman of the house.

The Ari is using this sentence from the prayer to link it to the cosmic moment when Mother Leah unites with Father Jacob. This is quite a hermeneutic leap from the normative interpretation that honors the energetic diligence of the wife (“she rises while it is yet night”).

Meditation upon Midnight Torah Study

Mother Leah is linked to studying the Torah after midnight. Why? Leah will always be remembered as the sister who took the place of Rachel. To paraphrase what is written in Genesis, “And Jacob awoke in the morning and saw that it was Leah!” The Ari is implying that just as Jacob spent his first night of marriage with the wrong woman, therefore, since Leah eventually became part of an intra-Divine system, the normative midnight mourning prayers (*Tikkun Chatzot*) are thus linked to Mother Leah, who spent the first midnight to dawn

with Father Jacob. Just as the ancient Jewish custom was to mourn the Holy Temple at midnight, these prayers are also linked to Leah, whose prime spiritual time is also midnight.

The Ari furthered the devout custom of getting up at midnight to mourn the destruction of the Holy Temple. In the Ari's version of the rite the study of Torah and the recitation of prayers are equally important. Why? They are the initiators and catalysts for the cosmic sexual unions of the Patriarch/Matriarchs who have become transformed into the sustaining forces for the Jewish people in exile!

The Mystery of the Recitation of the Shema and the Wearing of *Tefillin*

The Ari suddenly shifts his discourse from the evolution of cosmic archetypes to a meditation on the daily religious ritual of placing phylacteries (*tefillin*) upon the muscle of the arm facing the heart and upon the head between the eyes.

The Mandala of Mother Leah, *Tefillin*, and Divine Letters

All these elements are meditated upon within the mind's eye to create an inward *mandala* of Divine transmission. Once more, the Ari has transformed the feminine Mother into a masculine aspect of Leah who wears *tefillin*.

The Mystery of the Sabbath and *Tefillin*

The arrival of the Sabbath creates new consciousness for the Divine Mother archetype. In light of this, *tefillin* are not worn since this is a time period when interior consciousness is manifesting and the goal for the wearing of *tefillin* is to manifest external consciousness.

The Construct of Leah and the Mystery of Tefillin

Know:

The lower half of Beauty,
and *the complete qualities of*
Endurance, Praise, and the Base of the Mother
enter the Little Face.

The Emergence of Mother Leah

The first level that enters
is called the Sovereignty of *Tevunah*-Insight,
for the lowest part of the Mother enters first,
as we know.

The first place she enters (*transmits*)
is the Knowledge *quality* of the Little Face.
Opposite her is the back (*external*) side of Knowledge;
and from the power of Sovereignty's impression,
Leah emerges from the back (*external aspect*)
of the Little Face.

This is the meaning of the (*midrashic*) saying
that "the Holy One, blessed be He,
showed Moses the knot of the *tefillin*."¹

She does not receive much of an impression
from the *consciousness* of the Little Face itself,
but only from Sovereignty.

Thus, she is the category of skin alone,
which is the knot of the *tefillin*.

However, the *tefillin* themselves are houses of skin,
and within them are four portions of scriptures,
which are light impressions
of the mind states themselves that are *embedded*
in the forehead of the Little Face.

The Mystery of Cosmic Hair

The idea is, the Great Face
contains different dimensions of hairs:
the *saarot* (locks);
the *nemen* (strands);
and the *kotsin* (tips) of the hair.

The hair strands of the Great Face
are *draped* over the head of the Little Face.
When these strands descend,
(they have within them a great light,
and) they stroke the back of the head
of the Little Face.

The Mystery of *Tefillin* Straps

From the impression *contained within*
the four mind states of the Little Face
(Crown, Wisdom, Intuition, and Knowledge)
caused by the power of this stroking,
the four houses of *tefillin* emerge.²

Afterward,
the light of the Mother's Sovereignty,
which descended, reflects and *ascends* around
the back of the Little Face,
bringing out (*causing to manifest*)
the knot of the *tefillin*.
This knot is called *the embodiment of Leah*.

Four mind states are created within her,
which *are* called Crown, Wisdom, Intuition, and Knowledge.
These are called 4 mind states,
as we know.

This is the secret of the four *alephs*
contained in the four Divine Names
Aleph' He' Yud' He' (AHYH)
that we have written about,
in the secret of the unification
embedded within the scriptural phrase,

"Blessed is the name
of His glorious Sovereignty, forever and ever."³

Now we will explain the entity of Leah,
and afterward we will explain the secret of *tefillin*.

Leah reaches to the chest of the Little Face.
From there, begins *the manifestation of Rachel*.
This is what is meant
by the saying that *the embodiment of Sovereignty*
does not encroach upon her friend⁴
even the width of one hair.⁵
Where the higher *reaches of Leah's Sovereignty* ends,
there begins the lower *aspect of Rachel's Sovereignty*.
This is the meaning of,
"The reward [heel] of humility is the fear of the Lord."⁶

This is what our Rabbis, of blessed memory, have said,
by making humility the heel *aspect* of her sandal,⁷
she makes reverence the Crown for her head.

Mother Leah and the Prophet Moses

For humility is the essence of Leah.
Our teacher Moses attained her essence,
for he ascended to the 50th Gate of Intuition.
He is called exceedingly humble,
because he attained the place of Leah.
In the place where the "heel of humility,"
Leah, is achieved, there begins the Crown of Rachel.
Her station is called "a valiant woman,"
"one who *is in reverence of God*."⁸

She is called “emergent reverence from the Little Face,”
which is *YHVH*.⁹

This is called, “reverence for the Lord.”

The Creation of Mother Leah

Know:

From Grace of the Little Face,
which is called the right arm,
the entire Right channel of Leah is created,
which is Wisdom, Grace, and Endurance.

And from the left arm called Strength,
from the three parts,
is created the Left channel of Leah,
which is Intuition, Strength, and Praise.

And from the Central channel
of the Little Face
until the chest, is created
the entire Central channel of Leah.

The Union of the Little Face with Leah

And know:

Nighttime is the union of the Little Face with Leah.

This is the secret of

“And it came to pass in the morning that, behold, it was
Leah.”¹⁰

The union of Jacob and Rachel
transpires only in the daytime,
during the morning prayer.
The morning prayer is like
Grace that awakens love.

The afternoon prayer is called
“Let his left hand be under my head.”¹¹

Through these two prayers,
morning and afternoon,
Leah is placed between
the two arms of the King;
and thus, the union of Leah and Jacob is arranged.

The evening prayer is called *Reshut*,
“Permission,” for the union has been arranged.
The union transpires through the evening recitation of the
Shema.

*Note from Chaim Vital as printed in the first published edition of the
Etz Haim by Rabbi Meir Poppers:*

The *Shema* is a catalyst for the initial embrace,
but the union does not happen during the *Shema* itself.
The union is consummated only during the standing silent
prayer afterward.¹²

Since the destruction of the Temple
and the exile,
the evening prayers are no longer optional,

but are required.

The reason for this is that the judgments are adhering to the Little Face.

Leah is all judgment, as we know.

Rachel has five judgments within her,
but she is standing opposite the qualities of
Endurance, Praise, and Base of the Little Face,
where the graces are revealed,
so her five judgments are sweetened somewhat.

This is the mystery of the saying in the *Zohar*,
“Judgments of the Feminine are mild in the head
(beginning).”

However, Leah stands until the chest,
and there the graces are sealed and hidden.
The Little Face needs to unite with her
in order to sweeten the judgments within her.
Their union is described in the *Idra*
as “graces emerging from the male
to sweeten the five rigors of the female.”

We must help the Feminine
to unite with the Little Face
so she can be sweetened.

This is what *Rabbi Shimon Ben Yochai*
explained to the man who wanted to understand
the secret of the evening prayer.

This is *the metaphor of being placed*
between the two arms of the King.¹³

The Midnight Prayers (*Tikkun Chatzot*) and Mother Leah

And if you will ask,
 “The *embodiment* of Leah
 transpires in the first hour after midnight,
 which corresponds to the chest,
 and the Base of the Little Face
 is below; so how is the Little Face able
 to mate with her?”

The idea is, as we have expressed before,
 when the Little Face grows,
 the top third of his Base rises.
 From the top of his Base,
 Beauty is created;
 thus, the union of the evening
 is made possible through him.
 From midnight on,
 Leah expands to the end of the Little Face.
 When the morning dawns,
 the union is complete.

After midnight,
 Rachel is like a little point,
 and she descends into the dimension of Creation.

“She rises while it is yet night,
 gives food to her household,
 and a portion to her maidens.”¹⁴
 When she descends

into the dimension of Creation
to give sustenance to her household,
these are the worlds.

And know,
from this great light of Leah
that expands below after midnight,
Rachel *attains* mind states for Creation.

Meditation upon Torah Study

Now, we can understand why
we put the hand *tefillin* before the head *tefillin*,¹⁵
this is the mystery of the impression
Rachel takes from Leah at midnight.

However, through the *Torah*, *which* we study after midnight,
the Little Face receives the impression of these mind states.

Afterward, through the *tefillin* we put on in the daytime,
the Great Face *caresses* the head of the Little Face
with the points of his locks,
and illuminates *within* the mystery of enveloping light.
This is the meaning of the saying,
“that the Holy One, blessed be He,
puts *tefillin* on His head every day”,¹⁶
for the Holy One, blessed be He, is the Little Face,
wearing the tefillin is the *impacting* of these lights,
and this awakens the luminosity within the Little Face.

The Mystery of the Recitation of the Shema and the Wearing of *Tefillin*

By the time we recite the *Shema*,
the Little Face already has these *tefillin*.¹⁷
This unification inspires the Little Face and the Feminine
to unite in the dimension of Creation.

We have also explained that the four mental states
of the Little Face when they emerge
from the sphere of Intuition (*Binah*),
become embodied within the letter *mem*
of the word *tselem* (image).

Afterward, they enter
Endurance, Praise, and the Base of *Tevunah*.
Then they become three;
this is the mystery of the letter *lamed* of *tselem*.¹⁸

This is the meaning of,
“a tower that flies in the air,”
and the secret indication concerning
the station of Leah who is in that place.

She represents the Sovereignty of *Tevunah*-Intuition,
who receives an illumination close to the Base.

The tips of the Ancient One's locks
are stroking in that place.
Tefillin are created through the power of this image (*tselem*).

As it is written in the *Zohar*,

“Through the flesh and blood image is the possibility of the spiritual image.”

This is the mystery of

“Surely man walks as a scant semblance.”¹⁹

This “semblance,” or image, is *equivalent to*

“the tower that flies in the air, like a bird that flies in the air.”

The Mandala of Mother Leah, *Tefillin*, and Divine Letters

Just as below,

with the *first* letter of *tselem*, which is *tzaddi*,

the mind states enter the head of the Little Face,

and from this, *tefillin* emerge,

in the same way,

this happens with the letter *lamed* of *tselem*,

because within this *lamed* is the *embodiment of*

Tevunah's Sovereignty.

However, the *mem* of *tselem* is not

garmented with these mind states.

The *lamed* of *tselem* strokes the tips

of the hair of the Great Face,

and because of this stroking,

the *tefillin* emerge with power,

and thinner than above.

Then Leah attains inner light.

The Mystery of the Sabbath and *Tefillin*

This is the mystery of the *tefillin* of *Shabbat*,²⁰
 which transcends the head;²¹
 this is the secret of the lamed of *tselem*.

When Shabbat comes, new faces come,
 which are mind states.
 They are the lamed of *tselem*,
 which is above the head.

And now on Shabbat,
 the first ones enter his head,
 and they become for him a new mind state;
 these first aspects now become inner *qualities* (*pnimiot*).
 This is why we do not put on *tefillin* for Shabbat;
 for at this time *tefillin* are created from the inner mind states.
 Initially, they were enveloping the Little Face,
 but they were also the inner light of Leah.

Now, we will return to the subject.
 After the lamed of *tselem*,
 which is the *tefillin* for the Little Face,
 and he is the station of the tzaddi of *tselem*,
 as we have written, then,
 the tips of the hair of the Great Face stroke
 the head of the Little Face; and *tefillin* emerge.
 This stroking *vibrates* to the back,
 and from that anterior reflection
 emerges the knot of *tefillin*, which is Leah.
 This becomes the enveloping light of Leah,
 and the inner quality of the Little Face.

The Secret of the Severing

READER'S NOTES

Adam's Primordial Trance

The Ari is saying, this trancelike sleep is, in a sense, the receding of consciousness in order to create a new archetypal pair. This is the union of Jacob with Rachel/Leah. The Ari is obsessed with their union and the vicissitudes of their relationship. He believes that ultimately when one speaks of the union of the Patriarchs and Matriarchs, it is essentially the act of restoring Adam and Eve from their biblical "fall." The Ari is attempting to determine at which point the union of Jacob and Leah/Rachel is a cosmic healing of what happened in the past.

Practices of the Early Hasidim

The Ari links the talmudic statements concerning the time elements of meditation and prayer with the positions leading to cosmic union. The Ari links the creation of Eve to the various Divine intimate postures happening when the micro-masculine and feminine are in and out of union. Thus, when there is a face-to-face union or meeting, this is considered auspicious for the most perfect meeting ground. This is considered a harmonious state of existence. When the Divine lovers, as it were, begin to turn away from each other, when they are back-to-back or back-to-face, this complicates the relationship.

At this point, the Ari shifts the discussion from cosmic dimensions and reveals that these relationships consist of the complete range of

relationships the Children of Israel have with God. Each stage of history is, in effect, a different relationship with God.

This view corresponds to the principle of cosmic cycles that happen in human history. The principle of *shemittah* and *yovel* is advocated in certain medieval Kabbalah schools, such as the views of the *Sefer Temunah*, *Sefer Pliah*, *Sefer Hakanah*, and *Tikunei Zohar*. It was believed that there were millenniums that changed the entire way the Divine related with human beings and specifically with the Jewish people. Some *shemittot* manifested different *sefirot* of the Tree of Life. A case in point: The reason for the suffering and exile of the Jewish people was because this *shemittah cycle* was the embodiment of *Gevurah*, which means power, wrath, or judgment. When this cycle completes its “orbit,” a new cycle will emerge, that of *Tiferet*, which means beauty, harmony, or synthesis. In the Ari’s thinking, these cycles happen according to the cosmic positions of the aforementioned male and female archetypes. There are two ways to affect how God will relate to humanity: one, to let these cycles take their course; two, with the power of meditative prayer, which catalyzes the movements of the heavenly lovers to enter into harmonious union. It is through this harmonious union that blessings and redemption manifest. It is through the face-to-face union that exile ceases.

What is the Ari’s logic in coming to this conclusion? Perhaps the question is, what is the Ari’s mystical insight behind this realization? The most important metaphor for a direct harmonious relationship with God is through an established place of worship—that is, the Holy Temple. Then, Israel is the embodiment of the Divine Presence in union with the Divine masculine (the Little Face or, in other words, the Holy One, blessed be He). When the Temple was destroyed in 72 C.E., the covenantal relationship of Israel and God changed and they began turning *away* from each other until they were considered to have a “back-to-back” relationship. Both partners were aware of each other’s existence and simultaneously were aware of the beneficent and malevolent forces around them.

In certain moments of the year, through the activation of prayers and seasonal commandments that occur during the cycle of the seasons, Israel and God face each other for brief moments of blessing and joy.

Meditation on the Divine Name of E'-L'-O'-H'-I'-M'

For example, this might be a way to practice this meditation: The meditator visualizes the name as it is spelled: Elohim. Then expands the Divine Name within the mind's eye, to spell each letter as a word such as: the first letter is "E" and as a word it is spelled "EE." Thus, the entire name would be spelt EE EL OH AYCH EYE EM. Then the meditator would visualize each of these spelled words as another word and so forth. Then the meditator would remain fixed with this meditation until it disappeared within the mind's eye.

How the Unions of Wisdom, Intuition, Beauty, and Sovereignty Affect Human Unions

The Ari is asking in a conceptual way, "Why do human beings make love?" It is to enter into a space of perfect resonance. This quality of union is auspicious to bring souls into the world and manifest blessing.

How Cosmic Unions Affect Human Unions

The Ari resolves a problem contained in the *Zohar*. The *Zohar* seems to imply that higher unions are for the generation of Angelic beings and have no effect upon the lower dimensions. The Ari maintains that higher unions inspire and empower lower unions. His response is based on the choreography of the Tree of Life. Some aspects flow downward for the benefit of lower unions. However, most of the higher unions generate higher resonations.

The Four Unions of the Divine Feminine–Masculine Paradigm

1. Union in the Emanation Realm
2. Union in the Creation Realm
3. Union in the Formation Realm
4. Actual Union

A Text from Rabbi Chaim Vital

This text concludes with a cross-referenced quote from another gateway of *The Tree of Life*, which leads me to believe that this discourse was written by R. Chaim Vital. Vital was the editor who achieved the arduous task of structuring *The Tree of Life* into gateways, palaces, and so forth. It is likely he used texts written by the other students of the Ari and incorporated his annotations into the text.

Concluding Discussion of “The Gate of Principles” of *The Tree of Life*

If it is true that the micro-Divine male/female union sustains the lower worlds, the Ari inquires, how can one say there are times that their union is disconnected? The universe would be destroyed! How could that be? Hasn't it been taught that the Father/Mother union is perpetual, ad infinitum, for the continual sustaining of all of existence? How could the lower male/female union disengage?

The Ari responds with a profound insight. If the lower union would remain in union, then Divine sustenance would be so powerful it would enable human beings to live long lives! If this were the case, then human beings would also develop the capacity to commit evil. Since they would know beforehand of their longevity, they would exploit their longevity. The Divine responded by having the lower cosmic unions disengage periodically so that there would be

less sustenance. Human beings would have shorter lifespans, always knowing with an astute awareness that their lives could be cut short at any moment. This knowledge would instill within them the necessity to manifest goodness in their lifetimes.

The Legacy of the Divine Parents to Their Divine Children

New translations that were not included in the first edition of *Kabbalah of Creation* are now included here for the first time. These translations are the complete ending of the *Shaar Ha-Klalim*.
[translator]

The concluding teaching from a manuscript of Rabbi Isaac Luria. In the printed editions of the *Etz Haim* this section begins with the words, “From a handwritten manuscript of My Teacher of Blessed Memory etc ... by himself ... his golden expression.” Rabbi Chaim Vital throughout his writings uses the term “My master of blessed memory” [Mori Zal] to refer to Rabbi Isaac Luria.

The Secret of the Severing

Adam's Primordial Trance

The Union of Sleep

Know:

"The Lord God caused a deep sleep to fall upon the man
(Adam), and he slept."¹

The mind states that come to the Little Face
go out from him and enter the Feminine;
these are Endurance, Praise, and the Base of
the entity Grandfather Israel and *his partner* *Tevunah*,
with their mind states.

They leave the Little Face and enter Her;
but not through the Little Face as they did initially.
This is the real meaning of
"God caused a deep sleep to fall upon the man."

In that moment Leah is included in Rachel.
For Leah emerges from the posterior of the Little Face's
head,
as we know.

The mind states leave the Little Face
and enter Rachel, who ascends into the head of the Little
Face; and then Leah is included *with them*.

And if you will ask,
 “Since the mind states disappear
 from the Little Face and enter the Feminine,
 how is it possible at this time for him to mate with her?”

The response is,
 that through deep sleep (*durmita*)²
 the Little Face receives a new mind state
 that is more evolved,
 coming from the Father and Mother.
 Then, the union is even greater,
 because he is receiving mind substance from above.

The scriptures say, “He took one of his ribs,”³
 meaning to say it was severed,
 “and brought her to the man.”⁴
 This *phrase*, “brought her to the man,”
 refers to the Little Face; for in the beginning
 she was attached to the back of the Little Face,
 drawing sustenance from him.
 Then her vessels were created with the light
 emerging from the back of the Little Face.
 As it says, “The Lord God,”⁵—
 meaning the Father and Mother.
 They took her vessels, which *manifested* from the back,
 and created a complete construct,
 equally as the Little Face.

And afterward *it is written*, “brought her unto the man,”⁶
this means face-to-face.

When Adam sinned,
she *reverted* to the back of the Little Face.

It is the same *situation* now;
after the destruction [*of the temple*];
she is *positioned* in the back of the Little Face
throughout all the days of the week, except on Shabbat,
when she rises and is face-to-face with him.
However, with *the power of* our prayers we bring her
face-to-face from the chest and below even on the weekdays.

This is the mystery of the weekday prayer that is written,
“Oh, King, helper, savior and shield.”⁷

After the prayer, she *reverts to the* back-to-back *position*
or relationship, as before.

Practices of the Early Hasidim

Thus, the *early* hasidim (*of the talmudic period*)
would wait one hour before the prayer,
then pray for one hour,
then wait one hour afterward,
to prolong the impression of the face-to-face union
attained during prayer.

Thus, after the prayer she would
not immediately return to the back of the Little Face.

And know:

Just as Leah is included in Rachel, as we have seen,
likewise above in the union of Wisdom and Intuition,

Tevunah/Insight is included in *Binah*/Intuition.

The reason these qualities become *integrated*, even though each construct stands by itself, is that *Binah* and Rachel are two of the essential ten spheres of Emanation.⁸

However, *Tevunah* and Leah are only impressions that draw from *Binah*; so they can be included within this essential point of the ten spheres.

Just as the image of the Mother enters the Little Face, in the same way the image of the Father enters the Little Face.

And just as from Sovereignty of *Tevunah*, Leah is created, so, from Sovereignty of the Father, *Tsippora* is created, the wife of Moses.

She is the Base of the Father, within the image of expanded consciousness (great mind).

There is also the image of the little mind (constricted consciousness) of the Father, and the image of constricted consciousness of the Mother. From the Sovereignty of the Mother in the aspect of little mind comes the concubine of *Eliphas*, who was called *Timna*.

And from the Sovereignty of the Father in the aspect of little mind emerges Kushit, the wife of Moses.

Moses was the king of ancient Ethiopia (Kush) for forty years.

He married the wife of the King of Ethiopia, and placed a sword between him and her, but did not touch her.

And Timna came wanting to marry Jacob but he did not want to marry her.

Also, Joseph took *Asenat*, the daughter of *Poti-fera*, however, he did not wish to sleep with the wife of Potiphar, who was the minister of *animal* slaughter.

The reason for each of these *enigmatic scriptures* is that each of them pushed aside the judgments.

There are three constricted mental states of the Father, and they are three
times the last four letters of the Divine Name of E-ʾl-ʾo-ʾh-ʾi-ʾmʾ,
which are: Lamed Hei Yud Mem.

Meditation on the Divine Name of E-L-O-H-I-M

And there are three mind states from the Mother's side, called the children of Eʾlʾoʾhʾiʾmʾ.

There is a simple spelling of El-h-m, and there are expanded spellings (*melui*), and expansions of the expansions; this unfoldment results in 52 letters.

This is the meaning of “the sons of God (El-h-m) came.”⁹⁹

These three El-h-ms descend to the throat.

and are the numerical value of *garon*, throat, which is 259.

The numerical value of *nachar* is equivalent to, "to be dry."

The reference is to the scripture

*"I am weary with my crying: my throat is dried,"*¹⁰

which is drawn from the judgments that are there.

Thus, the scripture says, "And Jacob ... went toward

Charon."¹¹

"To *Charon*" consists of the letters Ch' R' N'-H' (Charonah)

or charon-heh.¹² The meaning of this heh is as follows:

There are 320 judgments,

and they are the mystery of the 32 pathways of wisdom,

for each of these includes 10 paths.

Their numerical value is 320;

adding the *beh* (5), makes 325 judgments.

For judgments come from this *beh*.¹³

The *beh* refers to the 5 Alephs

of the name *Alef' Daled' Nun' Yud' (Adonai)*;

and this is the mystery of *the scriptural description of male or*

female adolescents: naar = (320) [male adolescent],

or *naara = (325) [female adolescent],*

"a young boy, a young girl."

With *the word itself counted as 1,*

the value is 326 (kaf vav shin)

or the Hebrew word for Kush,

which means Ethiopia.

This is the meaning of *Kushit*,

whom Moses pushed away,

for she was too vigorous.

Jacob pushed away *Timna*
 because a multitude of judgments
 and constricted powers were contained in her.
 Two times [*the value of the letters*] *mem nun tsaddi pe kaph*¹⁴
 is the numerical value of *Timna*.

Also, Joseph pushed away [*the wife of*] Potipher,¹⁵
 who *was a manifestation of judgments*.
 The name of *Potipher* is numerically 455,
 which is the progressive *spelling* of the Divine Names
 Number 72 (AB), Number 63 (SaG), Number 45 (MaH),
 and Number 52 (BoN).
 Numerically, this could refer to 3 times “A H Y H,”
 in expanded spelling; and these are judgments.

However, Joseph did take the daughter
 (*of the wife of Potifer who was*) *Asenath*;¹⁶
 for she is the *embodiment of the external* side of Leah.
 The expansion below from *within* Leah is called *Asenath*.
 Joseph, however, pushed away the wife of *Potipher*,
 who was the *embodiment of the external* side of *Timna*,
 who *was* the category of vigorous wrath.

How the Unions of Wisdom, Intuition, Beauty, and Sovereignty Affect Human Unions: A Text from Rabbi Chaim Vital

*Chapter 13b: Notes from a Separate Discourse: This is from
 the manuscripts of my teacher (the Ari) of blessed memory;
 and this is his golden style of expression:*

We find that union is found in four spheres alone:
 Wisdom and Intuition, and Beauty and the
 Sovereignty; and
 we find in the teachings of Rashbi¹⁷
 that there is a great difference between the mating of these
 pairs.
 Wisdom and Intuition never separate, but Beauty and the
 Sovereignty do.

It is important to understand why
 the union of Wisdom and Intuition is constant
 and this is not so with the union of Beauty and Sovereignty.
 Another question is, what *is* the union of Wisdom and
 Intuition, and what does it renew?

We see at least that through the union
 of Beauty and the Sovereignty a soul is given to Israel;
 as it says, "And the souls I have created."¹⁸
 But when Wisdom and Intuition are in union, what
 do they give and what do they add?
 Perhaps, you will say their union is to establish the Divine
 Names who are connected with the various unions of
 spheres, and in order to crown Beauty and the Sovereignty
 with these praiseworthy Crowns, so they can embrace...
 This cannot be so, for if it was, it would only be auspicious
 for them to mate when Beauty and the Sovereignty were
 uniting, in order to crown them with these Crowns.

How Cosmic Unions Affect Human Unions: Union Resulting from the Realm of Emanation

The *Zohar* seems to say,
that these Crowns are for the mating
of Beauty and Sovereignty.
And if there were not a union above,
to crown them with these Crowns,
the lower spheres could not be meritorious
in themselves to have union.
So, the Crowns that were created
by Wisdom and Intuition are for the mating
of Beauty and Sovereignty.
For it says in the *Zohar*,
“when the supernal King is dressed in the ornaments
of Sovereignty, he comes with his crowns.”

Thus, it is written,
“While the King sat at his table,
my spikenard sent forth its fragrance,”¹⁹
referring to the Base who sends forth blessings
so the holy King can embrace the Great Mother at this station.

If these Crowns are *the motivating force*
for the union of Beauty and Sovereignty,
then it would seem appropriate
that Wisdom and Intuition
would be embracing only when
Beauty and the Sovereignty are embracing,
and that this union would not be constant.

My teacher sensed this problem,
 and he writes, "Since their union is constant,
 the Crowns shall be for their children
 when they need them."
 But this is not an answer at all.

Concluding Discussion of "The Gate of Principles" of *The Tree of Life*

It *would* seem to me,
 that there are two kinds of mating:

One, that is needed *for the creation and sustenance*
 of angels and holy spirits.

One is needed for the souls above and the souls below.
 Wisdom and Intuition,
 through their embrace, create angels and holy spirits
 and the higher souls.

This is not to say that they are creating actual souls,
 but are giving life sustenance to them.
 This is the light that flows into them to give them life.
 As it is written, "And you give life to them all."²⁰
 And this is constant.

As it says in the *Zohar*, the portion of *Balak*,
 "Come and see, all these sacred angels cannot be sustained
 except within the supernal light that illuminates them."

Therefore, Wisdom and Intuition never separate;
they are needed to give life and sustenance to the upper
worlds forever, and also give life to the angels.²¹

“They are new every morning.”²²

However, Beauty and the Sovereignty embrace
in order to bring a soul below.

This union transpires only during specific time periods;
and we benefit from this.

The explanation is not that their union is constant only
during the time of peace, as my teacher has written.

This is not a good explanation at all.

For it seems in the teachings of the *Idra Zuta*
that even during the exile they are not separated.

This is also the expression in the *Sifra*:

“Grandfather, King Solomon, said,” and so forth.

This mating is never lacking,
and does not diminish even one second;
for this is the life of the angels,
and they have no sustenance other than through this union.

And know:

We do not mean to say that the union of Wisdom and

Intuition is only for the sustenance of the angels,
and to depreciate that it is needed for the lower worlds.

For the *Zohar* clearly states, “from the embrace of Wisdom
and Intuition Crowns are made for the children,
and that through these Crowns Beauty and the Sovereignty
can embrace.”

But we mean to say,
that the union of Wisdom and Intuition is needed
for the higher worlds as well as the lower worlds.

The mating of Beauty and the Sovereignty is for the souls
below.

Thus, we can resolve what we have found concerning the
union not for the purpose of birth and mating.²³

From the first union of Emanation
of the Little Face and the Feminine
flows sustenance to the dimension below of Formation;
and from the second union,
the dimension of Action receives sustenance.

If we say that the Little Face and the Feminine
have a union that gives sustenance to worlds,
there is a great question.

If the Father and Mother union must be constant,
in order to sustain worlds,
then, since the Little Face and the Feminine are giving suste-
nance to worlds, how can their union be interrupted?

This is answered by the words of our master (*Luria*),
who says in the Gate of the Father and Mother, Chapter 8,
“the union of the Father and Mother
who sustains in this way, can never be interrupted,
so the worlds do not become extinguished, God Forbid.”

However, in the *union of the* Little Face and the Feminine, even this union is sometimes interrupted.

This is the meaning of the scriptural phrase

“My spirit shall not abide in man forever.”²⁴

That is to say, man will not always draw from the life essence of the supernal spirit.

This “man” [“Adam”] refers to the Little Face.

If man would draw from this spirit into himself, his days would be lengthened, and he would become evil[!].

However, since men see that they will die in short days, they become remorseful and repent.

Thus, we find,

the union giving sustenance to lower realms

is interrupted at times,

so that human beings will not have long lives

as in earlier generations!

The Legacy of the Divine Parents to Their Divine Children

The explanation is, these crowns are for

the lovemaking, the coupling of Beauty and Sovereignty.

Thus, it would seem that their union

would only manifest when Beauty and Sovereignty

would be making love as it were,

but not that *they are in union* forever.

Our teacher was cognizant of this inconsistency.

And since their union would be *perpetual*

then their children *below in the lower realms*

would always have access to
 these crowns, in the moment they are needed.
 This is not an acceptable answer *to this seeming inconsistency*.

It seems that these two ways of lovemaking
 are for the benefit of the angelic realms
 and sacred spirits for the souls above and the souls below.

Through the union of Beauty and Sovereignty
 angels, spirits, and supernal [angels] souls manifest.
 We do not mean souls actually;
however, we are referring to their intrinsic life force—
 this is the luminous flow that is embedded within them,
 to give them life.

This is what the Torah writes:
 “And you give life to all.”
 Rather, you give life for *every level of existence*.
 This means perpetually *and constantly*.
 As the *Zohar in the portion of Balak* writes:

Come and envision:
 All these angelic beings can not exist,
 And can not arise without *the power of*
 Transcendent luminosity that illuminates.
 Therefore, they do not separate from *one another* forever;
 since angels *are the embodiment of the Biblical verse*:
 “Renewed in the mornings.”

However, the union of Beauty and Sovereignty
are only for the benefit of the lower dimensions;
the meaning of this is that they are prepared *to unify*
only in certain auspicious time periods and moments.
With this *line of thought* we profit....

The explanation is, the idea
that they never separate from each other
is referring only in a time of peace,
as our teacher has noted.

This is difficult indeed,
for it seems in his [the Ari's] commentary
on the Lesser Assembly [Idra Zuta]—
that **even in a time of exile**
these divine forces do not separate from each other.

This is what he writes in the Book of Rabbi Hamnuna Saba:
So says King Solomon....

However, it *is* forever that they unify,
their lovemaking [union] never diminishes
not even one second.

For this is the intrinsic life force
of the angelic realm;
they could not continue existing
without this *divine* union.

Know, we do not mean to say
that the union of Beauty and Sovereignty
is only for the sustenance of the angelic realm,
and that would detract from the sustaining of the lower
realms,

for the *Zohar* clearly states that,
 “the union of Beauty and Sovereignty is for the dyadic
empowerment of the *divine* children and it is because of
 this that they unify.”

Our intention is to clarify that the union of Wisdom and
 Intuition [Chochmah and Binah] is for the higher *sublime*
transcendent realms **and** the lower, *mundane* realms.

The union of Beauty and Sovereignty [Tiferet and Malchut]
 is **only** for the benefit of the souls of the lower realms.
 With this idea we can answer the question
 in the Tikkunim [Tikkunei Zohar]
 “the Holy One Blessed is H-e, swears,
 I will not enter,” and in many places *in the Zohar it is written*
 “the Divine Mother has been uprooted from her place....”
 There are many citations like these.

The idea is, in order to transmit to the children wisdom
 so they will become unified.
 Now, this ability to become one has become diminished,
 the cause—this bitter exile caused by our sins.
 This is why the *Zohar* writes the term “Divine Mother.”
 According to her capacity to transmit to her children
 is based solely on *her* ability to become passionately bound
 up
 and unified with the Divine Father [Aba Il’aah—High
 Father]; however, she has been uprooted from her place of
 union,

she is not making love, she is not unified;
 thus, she is not adorning her children with the crowns of
 consciousness, and thus, they are not unified.

This is the idea of sacrifice: ascending and descending.

The first two letters of the divine name Y'H' [y-u-d, h-e-i]
 does not become one until the last two letters of the divine
 name V'H' [v-a-v, h-e-i] become unified.

What is the meaning of the union of the first two letters of
 the Divine Name [YH]? It is the union for the sake of
 empowering the divine children.

*[Editor: At this point of the text the author of the Shaar Ha-
 Klalim uses as a proof text a mystical technique called
 expanded spelling of the letters of the Hebrew God Name
 [YHVH] to prove a mystical point.]*

The first letter of the divine name Yud,
 spelled as a word contains three letters: Yud Vav Daled.

*[For example, the word dog spelled out as letters would look
 like this: Dee oh gee. In Kabbalah meditation since classic
 Hebrew is sacred this meditation exercise is an act of expand-
 ing consciousness.]*

The last two letters of this expanded spelling
 are the letters Vav and Daled.

Permute these letters around
 and we discover the word DU which means “two”
in ancient Aramaic.

*It symbolizes the idea of the primordial creation
of Adam and Eve as one androgynous being with two faces.*

We also find that placing the letter Dalet [of DU] suspended slightly over the letter Vav *the pictogram* has now become the letter Hei which is the second and last letters of the Divine Name: Y H V H.

From this, we realize that the cosmic union
of Wisdom and Binah

[the divine father/mother union]

is perpetual, so that existence is sustained.

However, during the state of exile

their union is not complete;

this means, as far as the empowerment

and crowning of their *divine* children in the lower realms

so they would be *empowered to make* love

and become one with each other.

What is then, the state of their union?

In this moment their cosmic union is solely

for the sustaining of the higher realms and universes;

this union will never cease for ever.

This is the meaning of the quote from the *Zohar* in Achrei

Mot: “And a river flows from Eden.”

This is what I have found. Completed.

Glossary

A Lexicon of Esoteric Hebrew Nomenclature Used in “The Gate of Principles” in *The Tree of Life* (*Shaar Ha-Klalim shel Sefer Etz Haim*)

An anthology of Jewish mystical terminology used between the thirteenth century of the Zoharic school and the sixteenth century of the Lurianic schools, as it appears in the *Shaar Ha-Klalim* (“The Gate of Principles”); being the first gate in the final recension of the *Etz Haim* of Rabbi Yitzhak Luria-Ashkenazi. This text, the *Shaar Ha-Klalim*, was edited and included as the important opening chapter by Rabbi Meir Poprush (Poppers). It was abstracted from a text written by a primary early disciple (pre-R. Chaim Vital) of Luria by the name of Rabbi Moshe Jonah. He was the author of a major, and as yet unpublished, text of primary Lurianic teachings entitled *Kanfei Yonah* (“Wings of the Dove”). This text was also the basis of two popular Lurianic treatises widely distributed in Italy and Poland during the seventeenth century, the *Kanfei Yonah* and *Yonat Elem* of Rabbi Menachem Azaria De Fano, a highly influential Italian kabbalist of the end of the sixteenth century and early seventeenth century.

FOR THE READER

1. The first column is the original English word as it appears in translation.
2. Facing the English is the original Hebrew word as it appears in the original text.
3. Alternate meaning in parentheses is inserted by the editor and translator.

4. Italicized words are either biblical quotes or editorial insertions to help the reader.
5. Abbreviations of all resources mentioned in this glossary:

*M'U'M'	Mayim Nukvin V'Mayim Duchrin (Femine and Masculine Fluids)
*EH	Etz Haim (The Tree of Life)
*PEH	Pri Etz Haim (The Fruit of the Tree of Life)
*OE	Or Enayim (Illumination of the Eyes)
*KY	Kohelet Yakov (The Gathering of Jacob)
*ABY	Atzilut, Briah, Yetzirah (Emanation, Creation, Formation)

6. All entries are in alphabetical order.
7. Primary works consulted at the conclusion of the dictionary.

A'do'n'ai (Divine Name)—A'd'o'n'ai'

This God Name is attributed to the *Nefesh*—the basic life spirit. From Cordevero: The meaning of this name is master and lord of all universes, transcendent and immanent. (*Pardes Rimonim, Shaar Eser V'lo Tesha* 9).

Ancient of Days—Atique Yomin—Zohar term

The Ancient of Days, as it is described in Zoharic literature, is the garment for the sacred Primordial Adam. This is the cosmic adjustment/alignment of infinite light vis-à-vis the Primordial Adam. The act of clothing the upper body of Primordial Adam is the adjustment itself. This first covering (enclothing/protection, as it were) is through this state of the Ancient of Days. There are two major cosmic adjustments *tikkunim*. One *tikkun* is the protecting of Primordial Adam; this happens when the Ancient of Days bedecks and covers Primordial Adam. The second *tikkun* is when all entities/archetypes/*partzufim* manifest and become the adornments of the Great Face—the Macro Face (*Mavo Shearim, Shaar Gimmel* 1:1).

Archetypes of Jacob and Leah—Yaacov V'Leah

(See “Entity [Countenance, Visage, Face, or Construct]—*Partzuf*.”)

This concerns one of the relationship forces of the Tree of Life system. Luria, in a revolutionary twist, took the emanations in the Tree of Life and applied them to what he considered to be the most important embodiments of spiritual relationships in the history of Jewish sacred literature. Luria's conclusions, based upon the evolution of Jewish thought as mentioned in midrashic and Zoharic literature, were as follows: The primary and divinely empowered relationships of Judaism were the relationships of Jacob and Rachel and Jacob and Leah. At one point in the Bible (after Jacob wrestled an Angelic being claiming to be the Heavenly Minister of his brother Esau), Jacob was transformed into Israel. Thus, at one stage, the previously mentioned

relationships are also transformed and become the relationships of Israel (in Lurianic Kabbalah this relational stage is called Grandfather Israel), Israel and Leah, Israel and Rachel, and ultimately Grandfather Israel *in union* with *Mother-Intuition (Tevunah)*. All these relationships are meditated upon throughout all prayers and all holiday cycles of the Jewish calendar year. See Lawrence Fine, in *Jewish Spirituality*, edited by Arthur Green; and Louis Jacobs in *Jewish Spirituality*, edited by Arthur Green. Also see Rabbi Aryeh Kaplan's posthumous writings, *Innerspace* (Brooklyn: Moznaim Publishers, 1990), edited by A. Sutton, which contain descriptions of these archetypes in the section on "*Partzufim*."

Asenath (Wife of Joseph)—Osnat

The Lurianic interpretation is that Asenath is the embodiment of the Base of the Great Father, who descends into the Base of the Microcosmic masculine—the Little Face. This is why Asenath was the wife of Joseph, who was also the embodiment of Foundation. [*This is perplexing. Why does Luria transform the gender of Asenath into a masculine force? It is almost as if Luria has turned Asenath into a Divine phallus transmitter for the benefit of Joseph. This gender transformation is common throughout Lurianic teachings.* Ed.] (*Likutei Torah, Shoftim* 117b).

Back of the Little Face (External Aspect of the Micro-Masculine)—Ahurei Z'er Anpin

(See "Backside External Energies—*Ahurayim*.")

Back-to-back—Ahur B'ahur (Indirect Transmission)

In Lurianic Kabbalah the idea of "back-to-back" becomes the relational position between God and Israel that describes exile and the Diaspora. Psychologically speaking, back-to-back is a reference to symbiotic unconsciousness. It is, paradoxically, a protective

mechanism against external forces, those forces that will ultimately motivate a “face-to-face” transformation (i.e., consciousness and union through independence). (1) For the entire *time* period of the exile, Rachel (who is the embodiment of the Divine Feminine) stands with *her divine partner*, the Little Face, back-to-back. (*Pri Etz Haim* [PEH], *Shaar Ha Purim* 1:94a; *Or Enayim* [OE] 1:16a).

Backside External Energies—Ahurayim

This literally means external energies. *Aburayim* are those *luminous energies* that do not appear illuminated when one gazes upon them. There is no doubt that they are sacred energies that do impart sustaining energies. However, they are experienced based solely upon the capacities and merits of the individual who receives these energies. (*Pitchei Chochmah* 135, quoted in *Maftachot Hachochmah*, pp. 116–117.)

Base (Foundation) of the Great Face— Yesod D’Arich Anpin

This is the essence foundation of the Divine root parent.

Base (Foundation) of the Little Face— Yesod D’Zer Anpin

This is the essence foundation of the Divine masculine countenance.

Besides the separate meanings of *Yesod* and *Z’er Anpin*, the combination of these two elements indicates that the Little Face becomes a receptacle for the Divine Mother to receive the empowerment of three Divine Names. After the Little Face transmits these names to the Base quality of his Divine Feminine partner, these three names become a sacred seal. This is the meaning of the phrase “the points of Zion within her.” (For a more explicit presentation, see the Introduction to *EH* [Etz Haim], Principle 16, p. 4, column 4; *OE* 2:85a).

Base (Foundation) of the Primordial Father— Yesod Abba

Literally, this means the “divine phallus.” According to the Lurianic tradition, *Yesod Abba* is the metaphor and embodiment of grace and love since it is rooted in the Right paradigm of the Tree of Life. (*EH, Shaar Ha-Klalim* 5:8b; *OE* 2:67).

Beard of the Little Face—Dikneh D’Arich Anpin

In the *Zohar*, the beard of the Little Face contains three stages: (a) There are times the Beard has nine adornments. (b) There are times that all thirteen adornments of the Beard are mentioned. (c) There are times when twenty-two adornments are mentioned. (*Zohar—Idra Rabba, Naso, Kol B’rama* 2).

Bonded Dimension—Akudim

This has its biblical origins in the Genesis story of Jacob and Laban. In order to outsmart his father-in-law, Jacob creates three different kinds of sheep: *akudim*, striped; *nekudim*, spotted; and *berudim*, splotchy sheep. The first two categories were used extensively in Lurianic cosmology to describe different stages in the creation of the *sefirot* and all the primary pre-creational archetypes described extensively in the Lurianic system. Another definition is contained in the *Etz Haim*, the final recension of Lurianic Kabbalah: *Akudim* are the vessels (or instruments/vehicles) that receive the lights (cosmic illuminations). This means that it is one vessel (and being one vessel) that binds and unifies all the ten illuminations within. This means that she is one vessel for all the ten (and not ten separate vessels for each one). (*Etz Haim*, “The Gate of M’U’M’,” 1:24; *OE* 2:134b).

Chariot—Merkava

The first mention of *merkava* in Jewish mystical traditions is described in the vision of Ezekiel, Chapter 1. This later developed into a mystical school during the talmudic times called the *maaseh merkava*—the work of the chariot. Luria, however, is probably referring to the *Zohar's* comments on the *merkava*. From the *Zohar*:

The work of the *chariot* and the enlightened one, who is the foundation of the universe, are integrated with each other. Within them are unified the two Divine Names *Havayah* and *Adnah* (the unification meditation consists of interspersing both names with each other $YHVH + ADNY = Y'a'h'd'v'n'h'y'$). Concerning the unification of these two names it is written *in the Torah*, “at that moment the trees of the woods will be jubilant” and an angel will respond as the element of heavenly fire. *This angel will proclaim*, “This! This! Is the work of the *chariot*!” All the angels will gather like celebrators (*k'bazmutei*) of the bride and groom. [*Tikunei Zohar*, Introduction 3a]

Another quote: “The angel *Metatron* is the *embodiment* of the work of the *chariot* [*merkava*]. Concerning this it is written *in the Talmud*, ‘*merkava* speculation is not practiced alone” (ibid., 3b, OE, 1:151b). Another source is R. M. Cordevero's *Pardes Rimonim*. Cordevero expounds upon the prophetic vision of the *merkava*, where the four beings are seen: Adam, the Lion, the Eagle, and the Ox. There, he discusses the link between the *merkava* and the *sefirot*:

The face (countenance or visage) of Adam upon the chariot corresponds to the *sefirah* of wisdom (*koach mah = adam*). The face of the eagle corresponds to intuitive understanding. The lion corresponds to gracious kindness. The ox (bull) corresponds to persevering strength. This is the first chariot of emanation. The second chariot is as follows

[different chariots correspond to different stations within the sefirotic order of the Tree of Life from above to below]: The face of Adam corresponds to integrative beauty (*Tiferet*). The eagle corresponds to the foundation of righteousness (*Yesod Tzadik*). The bull corresponds to elegant praise (*Hod*). The lion to enduring victory. The transcending crown (*Keter*) includes all that is above and sovereignty (*Malkuth*) includes all below. *Pardes*, quoting *Tikunei Zohar* in the gate of “Ten and not Nine,” Chapter 1, page 1, column 3; OE 1:153b.

Cherubim—Kerubim

There were two sculptures of angelic beings mounted on the Holy Ark in the Tabernacle, during the forty-year journey of the children of Israel toward the Holy Land. They were used as a medium for God’s communication with Moses and Aaron. The Midrash says, “When the cherubs faced away from each other, there was no communication; when they faced each other, God communicated to Moses and Aaron.” In the Talmud, *Haggiga*, p. 13: “R. Abahu says, ‘what is a cherub? It is a child.’”

Complete Construct (Entity)—Partzuf Shalem

This is a term that originated in the *Tikunei Zohar*. See *Tikkun* 30 and *Tikkun* 70.

Concealed Brain—Moha D’Stima’Ah—Zohar term

Construct of Leah—Partzuf Leah

(See “Entity.”)

Construct of the Little Face—Partzuf Z'Er Anpin

From Luria: The Little Face is incorporated from three construct-parts. They are: the triad of Endurance-Praise-Base, the triad of Love-Strength-Beauty, and that of Wisdom-Intuition-Crown. When the Little Face manifests only the lower triad of Endurance, and so on, this is referred to as a manifestation of Wrath or Judgment. Only when all triads are manifesting does the Little Face transform into a face-to-face relationship. At this point there are no Judgments. (*EH, Shaar Ha Partzufim* 1).

Crown—Keter

Keter is the first of the ten *sefirot* of the Tree of Life, the apex point for all ensuing *partzufim* (archetypes), which are sefirotic configurations. The idea of *Keter* is used invariably throughout the Torah. In medieval times, beginning with the *Sefer Yetzirah* ("The Book of Formation"), it is referred to as the beginning point of creation. It is used more extensively in the *Bahir*, and in the thirteenth century a number of schools and circles wrote commentaries on *Keter* and the remaining *sefirot*. It is mentioned throughout *Zohar* literature. These are definitions from Cordevero and the early and later Lurianic schools: *Keter* is the fiftieth gate. It is called *Keter Elyon*—the transcendent crown (see *PEH*, "Gate of Blessings," *Rosh Hashanah* 3:117; *OE* 1:128a). According to Cordevero, *Keter* is the most sublime of stations (or categories) and is not included in the universe. It is compared to the diadem of the sovereign ruler. It is above the head but not part of the rest of the body. Likewise, *Keter* is not part of the ten *sefirot*. In its place is counted the (hidden) *sefirah* of *Da'at* (intelligence). (See *Pardes*, Gate "The Reason of Emanation," 3:47, col. 3; *EH*, "Discourse of the Four Worlds," 3:124; and Arthur Green's extensive study on "*Keter*," Princeton, 1997).

Divine Name Number 45—Shem M'A'

(See entry on Divine Name Number 52 in Chapter 3.)

Divine Name Number 52—Bon' D'Hehin

This is one of four Divine permutations used as a method of meditation in the Lurianic system. The method is to take the primary spelling of God's Name, which is YHVH, and to mentally (visually) expand each letter as a word. Thus, the practitioner would visualize **Y** as Yud, **H** as Heh, **V** as Vav, and **H** as Heh. Within the Lurianic letter meditation system, there are three primary letters used more than any other letter. They are: the letter aleph, the letter heh, and the letter yud. These are the most empowered letters in the Hebrew aleph bet. Since they are silent vowel signs, they can be used as fill-ins for the expansion of God Name letters. A meditator could visualize expanding the letter heh in three ways, each one numerically adding up to a different mathematical number with different meanings attached to them. The God Name Number 52 uses the letter heh as the expansionist letter in the visualization of the letter H in YHVH. Thus: H is HE'HE'. The Entire Name would appear in the eyes of the Lurianic meditator in Hebrew letters in the following transliteration: Yud 'Vav' Daled—HeHe—VavVav—HeHe. Adding all these letters, the practitioner would meditate on the totality, which is equivalent to 52. In Lurianic Kabbalah the number 52 corresponds to the dimension of this world, that is the realm of Action and Holy Law. The other number permutations of God's Names are 45, 63, and 72. These numbers correspond to the other realms of creation, from highest to lowest: 72—Emanation; 63—Creation; and 45—The World of *Tikkun*, the creation of Adam and Eve. It seems to me that the reason why number 52 is considered the realm of Law or Judgment is because 52 adds up to seven ($5 + 2 = 7$) whereas the other configurations all add up to number 9 ($7 + 2 = 9$, $6 + 3 = 9$, $4 + 5 = 9$). Thus, the number 9 is the number of the developing creative aspect and the number 7 is the limiting, concluding, closure aspect. Thus, 52 is linked to Judgment in the mind's eye of Lurianic Kabbalah.

Divine Presence (Divine Feminine Presence)—Shechinah

The root word is *shachen*, which means “neighbor.” It is used extensively throughout talmudic, aggadic, and Jewish mystical traditions to indicate the temporal presence of God in the world. In Jewish mystical literature it is used to indicate the Feminine Presence of God and, more specifically, the Divine Consort. Cross-culturally speaking, this is reminiscent of imagery used in Tantric buddhism. In the database of the Bar Ilan CD collection under the entry *Shechinah*, you will find no less than 1,000 entries, covering a hundred pages of data, excluding the fifteenth century until the present. Incorporating this information here would necessitate a study beyond our means. Included here are entries reflecting Luria’s source for his view on the subject: (1) The *Shechinah* does not rest (manifest) upon someone if they are depressed, lazy, scornful, light-headed, chattering, or doing wasteful things. *The Shechinah only* manifests through the joyous performance of a good deed (*mitzvah*) (Talmud, *Shabbat* 30, *OE* 1:247); (2) Come and see, it is written (Genesis), “The spirit of their father Jacob was reawakened.” See, initially, his spirit was deadened for he could not meditate in a way that would enable him to receive a higher spirit; for a high spirit cannot rest in a wasteland. R. Yossi remarked, “The *Shechinah* doesn’t rest except in a place that is whole (complete), and not in a place that is lacking (incomplete) or deficient. And not in a place that is depressing ... except in a meditative place that resonates joy. During the entire time that Joseph was away from his father, his father was despairing. Thus, the *Shechinah* did not rest with him.” Rabbi Elazar said, in the name of Rabbi Abba, “It says in the Torah, ‘Serve God with joy and come before Him in jubilation.’” This means, there is no real serving God except in the spirit of Joy. As Rabbi Elazar said, “The *Shechinah* does not rest in sadness; but does manifest within a place of joy” (*Zohar*, portion of *Va’yehi [Genesis]*, p. 216; *OE* 1:247); (3) *Shechinah* is the Feminine *partner* of the microcosmic masculine when in exile and surrounded by external forces (*kliptot*) (*EH, Shaar Ha’melachim* 8:38a; *OE* 1:247); (4) *Mother Rachel* is the embodiment of the *Shechinah* (*EH, Shaar Ha-Klalim*, 10:9b; *OE* 1:247a).

E'l' El'y'on' (Divine Name)—E'l' Elyon

This is a Divine Name used to manifest grace and kindness. In Lurianic Kabbalah this Name is a connotation of the transcendent crown—*Keter Elyon*: a crown for Jacob and a crown equally for Rachel. These crowns emerge from the *sefirah* of Beauty and are bestowed upon them (PEH, *Shaar Ha Amidah*, 12:48b, as quoted in OE 1:20a).

E'l' Sh'a'd'ai' (Divine Name)—E'l' Sh'a'd'ai'

This Name of God was the Name evoked to initiate the covenantal relationship between the Patriarchs Abraham, Isaac, and Jacob and the Divine. In Kabbalah, it is the name used to invoke compassion in the world and the cessation of wrath.

Elokim—E'-lo'-h'-y'-m'

Elokim is the first God Name mentioned in the Bible. “In the beginning God (Elokim) created the heavens and Earth.” The connotation of this name is sacred natural law. Or in kabbalistic terminology, Elokim is the manifestation of Justice, Judgment, and Holy Law. In the ecstatic Kabbalah manual of Rabbi Yehudah Albotini (sixteenth century), there are listed the 120 permutations of the God Name Elokim. The meditator would visualize all the permutations of this name to achieve a state of consciousness in order to dissolve Judgment or Wrath.

Emanation—Atzilut

This is the nearest dimension to Infinity. According to the Lurianic tradition, the origins of the idea of “emanation” come from Numbers 11:17. The children of Israel (mixed multitude) complain to Moses that they desire meat. God communicates to Moses to gather the seventy Elders and gather them in the communion tent: “When I lower my essence and speak to you there I will cause some of the spirit that you possess to emanate [*v'atzaltah min haruach*] and I will grant it

to them” (Aryeh Kaplan translation). R. Luria comments upon this style of transmission and likens it to lighting the flame of one candle to another. The implication is in reference to the infinite amount of possibilities of transmitting light in the physical world (*Likutei Torah, Isaiah* p. 7a; *OE* 1:28b); (2) According to the Lurianic commentary, all mention of “emanation” throughout the *Zohar* literature is referring to the state of the “ten cosmic points” (see “Points—*Nekudot*”) that emerge from the cosmic eyes of the Primordial Adam (see *Adam Kadmon*) (*EH, Shaar Ha Melachim* 6:35, col. 3; *OE* 1:28b); (3) The realm of Emanation is the most sublime of the four primary worlds (dimensions or realms) called (1) Emanation, (2) Creation, (3) Formation, and (4) Realization (Action). This is the realm of *thought* the “Emanator” established in order to create what we call existence (or the universe). It is through the unique simple power of the Divine to create the pathways and qualities that resulted in the universe as we know it. It is through these powers that the cycles of the natural world are controlled and guided (*Ramchal’ Luzzato in Maftachot Hachochmah, Atzilut* 1:12u).

Emanator—Ma’atzil

Ma’atzil is the One Who manifests the first act of emerging out of Divine Infinity, the *Or Ein Sof*, and into existence; the origin of all perceptible manifestations of light into the lower realms of Creation, Formation, and Action. (See “Emanation—*Atzilut*,” for a comprehensive definition.)

Entities—Five Constructs—Heh Partzufim

They are the five primal stages in creation as far as the conception of human beings. They are: (1) The Ancient One—*Atika Kadisha*. This stage of creation is the stage of pure Divine light emanating pure unconditional love into the universe; it is equivalent to the *sefirah* of *Keter*—Crown. (2) and (3) This is the stage of creation called the Great Face—*Arich Anpin*; it includes the Great Father–Mother

Divine union archetypes. This union maintains the essential harmony in creation. This union, according to the *Zohar* and Luria, is a constant transhuman embodiment. It is the kind of relationship, in human terms, that is completely and totally equal, harmonious, and eternally blissful. The Great Father–Mother archetype is equivalent to the *sefirot emanations to Wisdom-Chochmah and Binah-Intuition*. (4) and (5) The final stage of creation, that which merges into and with history, is the union of the Little Face with the Divine Partner, or in kabbalistic terms: *Z'er Anpin V' Nukvei*. In Jewish terms this is called the union of the Holy One, blessed is He, and the Holy Presence, blessed is She (it is fascinating to note that, traditionally, we do not say, “Blessed is She” but reserve this appellation for the masculine aspect of God)—*Kud'sha Brich Hu' V' Shechin'tei*. This is a union that is temporary and completely dependent upon the good actions, thoughts, and feelings of sentient beings; specifically, the mitzvot performed consciously and conscientiously by devout and pious Jews.

Entity (Construct) of the Mother—Partzuf Ima

(See “Mother.”)

The Mother archetype-construct contains two aspects: From her head to her chest (heart) she is called Transcendent Mother, *Ima Ila'ah*. From her heart below she is called Transcendent Intuition, *Tevunah*. (PEH, *Shaar Ha Tefillin*, 3:73, col. 3; OE 1:26).

Entity (Countenance, Visage, Face, or Construct)— Partzuf

From the *Zohar*: (1) The entity can be recognized through the nostrils (*breath*). (*Zohar, Vayikrah* 130a). From Ramchal Luzzato: (2) *Partzuf* is when light expands and is revealed throughout all specific parts in one unified order, such as the arrangement contained within the image of a human being. Some parts are seen and some parts cannot be seen and are contained within. There are higher aspects and lower aspects. Included within the human being are the aspects of the

soul and the body. Within the body itself are contained three vessels: the inner, the outer, and that which is between. This includes the body and her garments and this includes inner light and enveloping light. All of these aspects are unified as one entity since they all are unified in one integrated system. Their totality are 613 parts (*corresponding to the 613 commandments of the Torah*). Each aspect is built upon many aspects so that the entire entity can be maintained (*Pitchei Chochmah, Patach 70*); (3) What is the difference between a *sefirah* and a *partzuf*? A *sefirah* is the potential power from one of the ten potential powers in the universe. It is the foundation upon which everything else is built. However, a *partzuf* is the completeness of this power specifically displayed and revealed in the human form. The essence is rooted in the totality of the 613 commandments. This is the complete structure of the human being. Since the energies of the celestial worlds are sometimes revealed through *sefirot* and *partzufim*, the way things manifest is thus also dependent upon whether they are revealed as *sefirot* or whether they are revealed as *partzufim*. During the primordial state of chaos (*tohu*) and its subsequent closure (*containment or concealment of light*) the manifestation was specifically through the *sefirot*. During the primordial state of restoration (*tikkun*) and the revelation of luminosity, Divine manifestation is through *partzufim*. It is through the manifestations of the *partzufim* that actions are revealed as a gestalt. This means, all potentialities are perceived through the entire gestalt of a human being (*Pitchei Chochmah, Patach 17:63*). From the Lurianic tradition: (4) Every *partzuf* is integrated with an inner quality and an external quality. The inner quality: the five gradations of the soul (1) *nefesh*, (2) *ruach*, (3) *neshamah*, (4) *chayah*, and (5) *yechidah*. The external quality: the vessel, the secret of the body, which is incorporated from three gradations: (1) the flesh, (2) tendons (veins), and (3) bones. The flesh is considered the outer vessel. The tendons are the intermediate vessels. The bones are the external vessels. The body is not complete unless it is integrated with these qualities. Thus, a limb can be called such only if it has these three qualities. In each and every category of these three vessels, there is a

limb (or organ) considered more inward than these other qualities; it is considered to be the tabernacle of the inner quality, so that it may rest over and influence all the other qualities of this vessel. The source of the outer vessel is the liver; upon it rests the life essence (*nefesh*). From the liver, energy is manifested through the flesh, which is the outer vessel. The source of the intermediate vessel lies the heart. Upon the heart rests the spirit (*ruach*); from there energy is distributed to all the veins that are beating and the tendons. These are considered the intermediate vessels. The inner vessel is the brain; upon it rests the soul. From this place energy is distributed through the white veins and from there to the bones. These two (the white tendons and the bones) are one and the same: the inner vessels. Thus, we have explained and elucidated many different aspects contained within each and every *partzuf*. By understanding the totality of the *partzuf* of the lower man, we can understand how they originated up above. For they are all included within the scripture that says, “From my flesh I will envision God.” Meaning, that the creation and existence of the human being emerge as a birthing from the emanation of Divine *partzufim* (*EH, Shaar Ha Chashmal*, Chapter 1). (5) The Gender of *Partzufim*. There are masculine and feminine *partzufim*. Some manifest Grace and some Justice. In their union (lovemaking) they integrate these forces together and give birth to the action needed at the time. For there is nothing that is not in agreement with the union of these two qualities (Grace and Justice). There are minute differences between the luminosity of masculine *partzufim* and feminine *partzufim*. The essential difference is in their nature, which refers to: (1) the voice, (2) the image, and (3) potential power. Through these qualities the masculine and feminine differ in their makeup. It is seen that the only difference of the form we have mentioned is the magnetic luminosity (aura?) contained within the elements. When fundamental elements are motivated to draw energy from the source, it is only natural that they draw energy from the forces that are relevant to the functioning mechanisms in the respective entities (*Pitchei Chochmah, Patach 72*). *In the Lurianic system there are five primary partzuf—entities embodying the process of existence and relationship: (1) Partzuf of the Sacred*

Ancient One (2) and (3) Partzuf of the Great Face (Father and Mother) (4) and (5) Partzuf of the Little Face and the Feminine Partner. There are also these Partzufim that may be variants of the previous five: Partzuf of the Ancient One of Emanation (atik d'atzilut), Partzuf of Rachel, and Partzuf of Jacob and Leah. Finally, there is the mysterious Partzuf of Grandfather Israel and Tevunah.

Enveloping Light—Or Makif

Enveloping light exists throughout the four realms of Emanation, Creation, Formation, and Reality. It is up to each individual to realign this enveloping light through the power of daily prayer. When one recites the description of the sacrifices in the Holy Temple, this creates a resonance and aligns the inner aspect of the world of Action—reality. This generates an enveloping light in that realm. When one chants the psalms of praise that follow in the next segment of morning prayers, this aligns the inner aspect of the realm of formation; and this activates the enveloping light of that realm. When one continues in the next segment of prayers in the blessing of the *Shema*, this creates a resonating harmony within the inner aspect of the realm of Creation and thus the enveloping light is activated. When one meditates during the standing *Amidah* prayer, this activates a restoration in the realm of Emanation and the resultant effect is the enveloping light of that realm (*PEH, Shaar Ha Tefilah* 1; *OE* 1:7:14).

Enveloping Lights (Expanded Illuminations, Transcending Light)—Orot Makifim

Orot Makifim is the plural for *or makif*—enveloping light or surrounding light. It is possible that this idea is the same as an auric energy field (RAK [Rabbi Aryeh Kaplan]—private conversations): (1) Every person must meditate to make a *tikkun—an attunement*—with all the gradations of enveloping lights as they manifest throughout the four realms of Emanation, Creation, Formation, and Action. This is actualized through the power of speech. When one chants the section on sacrifices (in the morning prayers), which corresponds to the inner

aspect of the realm of Action, this restores the enveloping lights for that realm. When one continues the prayers and chants the sections of songs, this corresponds to the realm of Formation. At that moment, the enveloping lights are restored for the realm of Formation. When one chants the blessing of the *Shema* until the *Amidah*, which corresponds to the realm of Creation, then the enveloping lights of that realm are activated and restored. Finally, when one utters the silent prayers of the *Amidah*, corresponding to the innermost aspect of Emanation, through one's prayers the enveloping lights of emanation are reactivated and restored (PEH, *Shaar Tefila* 1:4 col. 4; *ibid.* 7:7). (2) Enveloping light is simple, unified light. It is called unified light (*Shaar Ha Kavanot*, *Shaar Tefilat Ha Shacharit* 3:19); (3) The secret meaning and reference to enveloping light is the secret of wrath—*dinim* (PEH, *Shaar Hashofer* 1:119; OE 1:14).

Face-to-face (Direct Transmission)—Panim B'Panim

This is also a reference to intimacy, lovemaking, and union. The prophetic state of Moses was the station of “face-to-face.” There are two levels of “face-to-face.” One: the union of the chest and below, which is not a complete holistic union. Two: the union that includes the entire being. This intimate union is when the entire body, as it were, of the Little Face is involved. *Before the Holy Temple was built in Jerusalem*, in the time of Shiloh, *the cosmic lovemaking between the Little Face and the Divine Feminine* was considered “face-to-face union from the chest and below.” When the Holy Temple was built, this was considered a “face-to-face union as a holistic totality” (*Kohelet Yaakov*, p. 30b, col. 2, see *Panim B'Panim*).

Falling on Our Faces During the Morning Prayers— Nefilat Apayim

According to Lurianic Kabbalah, every part of the liturgy of the daily prayers contains a meditation. The section of the daily confessional happens after the recitation of the standing silent prayer—the

Amidah. This confession is practiced by placing the forehead upon the forearm, as it is placed on a table. Then, the written version of confession is recited and compassion is invoked. One then raises one's head and continues praying the morning or afternoon prayer until its conclusion. According to Luria, since every prayer generates Heavenly movements, because whatever is below is above, the question is, what does this act of confession activate, as it were? The answer is, since the meditator completely surrenders to God, this motivates God, as it were, to manifest compassion. Ultimately, the greatest act of compassion for human beings is to generate union between Heavenly masculine and feminine energies (i.e., the union of the Holy One, blessed be He, and the Holy *Shechinah*). Thus, the act of confession becomes the motivational force that is the catalyst of Divine union between male and female energy in the universe. In kabbalistic terminology, this means that when one becomes completely self-effaced before God, this is the Feminine Waters of *Malkuth* or the *Shechinah* awakening the love and yearning to unite with the Holy One. (See Michael Fishbane's *The Kiss of God* [Washington Press, 1994] for an analysis of *nefilat apayaim*.)

Father and Mother (Primordial Creative Parents)— Aba V'Ima

(1) From the Lurianic canon: Father and Mother are Wisdom and Intuition. After the creation of the universe as it is, Father and Mother are no longer relating in the state of back-to-back, but they are continuously face-to-face.

Father (Wisdom) and Mother (Intuition)—Aba V'Ima

From the *Zohar* tradition: (1) Father and Mother, from *this* consciousness they emerge, and integrate as one constellation. Within this they are dependent and within this they are unified (*Idra Zuta* 292a). (2) *The two Divine Names mentioned in the first line of the Shema are YHVH Elok'aynu*, which are the embodiment of the Father

and Mother (*Tikkunei Zohar*, *Tikkun* 28). (3) Their (*Aba* and *Ima*) lovemaking (union) is constant, and their union never diminishes. They go as one and rest as one. They never separate one from another (*Zohar* 290b). (4) The Supernal Father and Mother are called the “inscribers of Israel.” They inscribe *and embed within* the Little Face (Israel-Jacob, who is the living embodiment of the Little Face of the Tree of Life). They go within and fashion a container of him. *The Father/Mother alliance transmits a life-building force so that the prototypical Little Face becomes a Divine functioning entity* (*Zohar*, *Vayikra* 26a). *From the Lurianic tradition we see a more complex situation emerging.* (5) When the universe was created, the Father and Mother, who are referred to as Wisdom and Intuition, were always face-to-face with each other. *The relationship position of being “back-to-back” did not exist at the time* (*EH, Shaar Ha Shemot* 6).

Feminine Waters (Motivated Inspiration)— Mayim Nukvin

This refers to the biological fluids necessary in the production of an embryo. However, there are many indications throughout Lurianic writings that these Feminine Waters are the fluids needed in the process of lovemaking. From a spiritual place, these waters are a metaphor for the inspiration that comes with doing good deeds in the world. In many places it is mentioned that the self-effacement and self-sacrifice of saintly individuals cause the Feminine Waters to rise so that the *Shechinah*, the Divine Feminine Presence, will be inspired to make love, become one with and unify with the Holy One, blessed be He; so that Divine sustenance will flow throughout creation and peace will manifest.

Fifty Gates of Intuition—Nun Shaarei Binah

From Luria: (1) It is known, there are fifty gateways in *Binah*. This is in reference to the forty-two-letter *Name of God consisting of seven God Names*. The seven Names plus the forty-two equal forty-nine. The fiftieth encompasses all the forty-nine and is called the supernal

Crown. Thus, the fifty gates (*EH, Shaar Arich Anpin* 13, quoted in *Torat Nathan* 154:116). (2) There are also fifty gateways of *wisdom*. *Forty-nine are accessible and* the fiftieth remains up above within the Cosmic Skull (*galgatha*). The actual expansion of these gateways is forty-nine. There is always one gateway that remains inaccessible and this one is above (*EH, Shaar Drush Ha Tzelem* 2:71).

First Three Spheres—Gimel Rishonim

They are the Crown, Wisdom, and Intuition of the first realm of Emanation. As far as their development, they include the Great Face and the Little Face with the Feminine Partner. Everything that is rooted in the nature of material things is referred to as the seven lower qualities. However, the origination, or diadem, of cosmic order is the first three *sefirot*. It is through the transmission of energy and wisdom to the lower seven Divine principles from these three that allows the lower seven to align and regulate the cycles of existence (*Adir Bamarom* 26a; *Maftachot Hachochmah* 26).

Foundation of Life—Yesod Chai

(See “Foundation—*Yesod*.”)

The ninth *sefirah* from above to below; the second *sefirah* from below to above.

Grace—Hesed

From the *Zohar*: (1) Grace is water, Strength is fire, and Beauty is Air (*Zohar, Vayikra* 255a); (2) Grace is Abraham, Justice is Isaac, Compassion is Jacob (*Zohar, Sh'mot* 175a); (3) When it says “the morning was light,” this is the moment when Grace is revealed (*Zohar, Sh'mot* 81a); (4) The color white is drawn from Grace (*Tikunei Zohar*, Introduction 19a); (5) Light is Grace (*Vayikra* 133b); (6) The Great Father is unified and dependent upon Grace, the Great Mother is unified and dependent upon Strength (*Vayikra* 292a); (7) The priests (*kohanim*) are the embodiment of Grace (*Beresheet* 256a);

(8) There is Grace above and there is Grace below (*Vayikra* 289b); (8) From morning till noon Grace rules and when the sun begins to turn, Judgment rules (*Sh'mot* 21a); (9) Upon the onset of evening lower judgments are awakened and spread throughout the world; at midnight they dissolve (*Zohar, Beresheet* 92a); (10) The moment of the afternoon prayers is time of Judgment (*ibid.*, 95b). From the Lurianic tradition: (11) From the *sefirah* of Grace is drawn sustenance and it is revealed *through the instrumentation of* Strength. This is the meaning of the scripture “and an abundance of food through the power of the Ox” (*Likutei Shas, Brachot* 3b); (12) Grace in its root up above (in the supernal worlds) is in a place of sacredness and is called “delight.” This is the meaning of the scriptural phrase “then, there will be a delight through God (*havayah*).” When Grace expands below *through external forces*, it becomes lust. This is why it is said, “There is nothing higher than delight”; (13) Grace is the embodiment of the quality of Foundation within the Crown of the Great Face (*PEH, Shaar Ha Slichot* 6:59, col. 3); (14) Grace is that which aligns the Little Face and the Feminine Partner and enables them to make love (*PEH, Shaar Kriat Sh'ma* 4:34b).

Head That Cannot Be Known—Resha Dlo' Ityada

This is the third Head mentioned in the *Zohar* (*Idra Zuta*—“The Small Courtyard,” 288a). This Head (consciousness) is the most sublime of the three (other states of consciousness). Even though this Head (consciousness) is included as part of the Heads (other states of consciousness) of the Great Face, it is not part of the actual entity of the Great Face. It is, however, a Head (a state of consciousness) that hovers (is on the periphery) over the Great Face (*Maftachot Hachochmah*, p. 130).

Heh—The Fifth Letter of the Hebrew Aleph Bet

Heh is also the number five in the alpha-numerical system of Hebrew. It is one of two letters that consist of two separate parts not linked with each other but placed in the same field. The other letter

similar to heh is the letter kuf, which is equivalent to the number 100 and whose meaning is “monkey.” The heh has many connotations in Jewish mystical traditions, including “breath.” Since it is the final letter in God’s Name—the Tetragrammaton, it is considered the embodiment of the *Shechinah* or Divine Presence.

Infinite Never-Ending Light—Or Ha’Ensof

This means, literally: Light of the Never-Ending. Ramchal Luzato (seventeenth-century mystic and philosopher) explains why the ultimate idea of God is referred to as the *En Sof*. (1) “When we refer to the blessed *En Sof*, we are referring to the way the blessed Emanator manifests ‘will.’ This ‘will’ is what we mean by *En Sof*. The reason why this ‘will’ is called *En Sof* is simply for the multiple possibilities in Divine manifestations. One has to take note, when we refer to the *En Sof*, we are explicitly meaning the manifestations (actions) of God but [are] excluding the essence of God and the suchness, as it were, of the Emanator” (*Adir Bamarom*, 59, quoted in *Maftehot Hachochmah*, p. 12); (2) The infinite never-ending light that enclothes itself within the realm of Emanation and throughout all the lower dimensions never changes at all (*EH, Shaar Drush A’B’Y’ A’* Chapter 1:124a).

Inner Lights (Contained Illuminations, Immanent Light)—Orot P’nim

Inner lights are infinitely greater than external (*ahurayim*) lights (*PEH, Shaar Kriat Shema* 29:43, col. 3; *OE* 2:11). In “The Gate of Principles,” however, there is a statement that “enveloping lights are more expansive than inner lights since they are contained and enveloping lights are not contained by vessels” (see Chapter 1). See “Enveloping Lights—Orot Makifim.”

Intuition (Understanding)— Binah (Catalyst of Wisdom)

(1) Intuition is the quality of willpower and it is also *rooted in* kindness (*Likutei Torah*, portion of *Toldot* 41a); (2) Intuition incorporates the Left ray (in the map of the Tree of Life). This includes intuition, reserve, and elegance (*PEH, Shaar Tefillin* 14; *OE* 1:34a); (3) From intuition comes holy laws—*dinim* (*PEH, Shaar Ha Slichot* 5; *OE* 1:34a); (4) The union of Grandfather Israel and *Tevunah* (*variant of Binah*) is the embodiment of intuition. (5) For a description of the functions of intuition—mother (*Binah*) in the Lurianic system, see this text: “The Gate of Principles,” Chapter 11.

Knowledge (Integrative Intellect, Common Sense)— Da’at

There are aspects of Knowledge within the entire parthenon of the Tree of Life, including: Knowledge of the Great Face, Knowledge of the Little Face, Knowledge of the Divine Feminine, Knowledge of the Divine Feminine and the Little Face, Knowledge of Jacob and Rachel, Knowledge of the Letter Vav, Supernal Knowledge, and Knowledge of Peace. From the *Zohar*: (1) Knowledge is concealed within the lips (*Zohar*, Exodus 123a); (2) Knowledge is the embodiment of the Base and the Tractate of Laws of Purity—*Taharot* (*Tikunei Zohar*, p. 5a); (3) The Priest (*kohen*) personifies the letter yud, which is wisdom, the Levite (*levi*) personifies the letter hey, which is the embodiment of Intuition, and the Israelite (*yisrael*) personifies the letter vav, which is the embodiment of *practical* Knowledge (*Zohar, Vayikra* 29b); (4) Father, Mother, and Child are respectively Wisdom, Intuition, and Knowledge (*Zohar, Vayikra* 291a); (5) Knowledge is the central pillar (*Tikunei Zohar, Tikkun* 21); (6) There is no complete union except through Knowledge (*Tikunei Zohar, Tikkun* 69).

Lesser Assembly—Idra Zuta—Zohar term

This section, or book, of the *Zohar* is the continuation of the revelation of esoteric mysteries transmitted by Rabbi Shimon bar Yohai. In this section, Bar Yohai, before he dies, delivers his final discourse to his son and disciples. His death is described in miraculous terms. This is the section of the *Zohar* that is traditionally read on his death anniversary, *yartzeit*, on the thirty-third day of the *Omer*, the forty-nine-day period between Passover and Shavuot. (For a complete survey and description of all the books in the *Zohar*, see *Isaiah Tishby, Mishnat Hazohar*, translated as “*The Wisdom of the Zohar*” [Oxford University Press, 1989], Vol. 1, pp. 1–7).

Little Face—Z’er Anpin

In the unfolding of the universe, the Little Face is the masculine son (fruit of the resultant union) of the Great Mother/Father paradigm. He is born, as it were, with a twin sister, lover, partner called *Nukvah* (empty space). Together, they are the primary controlling and creative forces of existence as we know it. The Little Face is also referred to as the Holy One, blessed be He, or the God of Jewish history. The question that comes to mind is, why did the kabbalists create a cosmology that had implicit incestuous aspects linked to it? In my conversation with the late Rabbi Aryeh Kaplan concerning the very strange descriptions in Kabbalah, he noted that “As far as cosmic realms are concerned there is no such thing as taboos. The entire reason for all the taboos in biblical traditions is because of the fact that these relationships were intrinsic in the unfolding of creation. Thus, as human beings we are forbidden to replicate transcosmic relational forces.”

Matronita—Divine Matron (Mother)

Matronita is the *Shechinah* who guides the planet Earth through natural law. Our teacher Moses, whose stature was the embodiment of the masculine, the category of the Little Face, was the ruling force behind the *matronita*, who rules the world through nature.

Thus, Moses' title is *Ish Ha Elokim*—the Man of God, husband of the *Shechinah*; to indicate his cardinal power through God's Name of *Havayah*—YHVH. This is the Name that transcends nature, that rules through the power of the Divine Name of Elokim. [Ed. *The question that can be asked is: Why is Moses called Ish Ha Elokim—Man of God (Name) Elokim? According to this teaching, he should be referred to as Ish Ha Vayah—Man of God (Name) YHVH!*] (See *Aderet Eliahu, Beracha, Second View, Yahal Or, Shelach* 157b, quoted in *Maftchot Ha Chochmah* 132).

Mezuzah—Mezuzah

This is the rolled parchment containing the biblical sections of the *Shema* and *V'hayah*. It is placed upon the upper third right side of all doorposts as one enters a room or a house. There are extensive laws related to the correct placement of a *mezuzah* and the appropriate rooms where it is required to hang a *mezuzah*. The simple meaning behind looking at or kissing a *mezuzah* as we enter a room is the remembrance of God wherever we go.

Mother—Ima

The *Ima*-Divine Mother is the creative principle in Zoharic and Lurianic Kabbalah cosmology. *Ima*—Mother is the corresponding partner to *Abba*—Father. They are the embodiment of Wisdom/Intuition in the Tree of Life. The Mother principle in Kabbalah is the primary influence of the seven *sefirot below* her. In Lurianic cosmology She transmits the building blocks of consciousness within the Microcosmic Masculine Entity otherwise known as the Little Face. *Ima* is also known as the mother source for the Feminine embodiment of Divine manifestation known as *Malkuth* or the *Shechinah*. From the Lurianic tradition: (1) *As far as defining her partnership with Abba—Father: Father/Mother are the two mind principles of Divine Emanation.* Emanation integrates Her five countenances; this is the complete gestalt of humanity—Adam. Father/Mother are the two mind principles (states of consciousness) of this complete stature.

Thus, it is from these states of Father/Mother consciousness that are transmitted to the developmental stages of their children: the Little Face and his Feminine Partner. According to the appropriate amount of preparation within the Little Face/Divine Feminine partnership, this is how much is transmitted from above. The Father principle is more general and contained within its consciousness. The Mother principle is more revealed and specific *in her state of consciousness* (*Maftachot Ha Chochmah*, p. 5, *Aba V'Ima*). (2) The function of *Ima*—Mother within the Little Face: All stages of development of the Little Face are dependent upon the *Ima*—Mother. This is why she is called *Ima*, Mother, for she is actually the Mother creator of the Little Face, who gives birth to him and raises him. Just as, after birth, the Little Face is in a delicate and vulnerable state (*katnut*) and totally dependent upon the mother to be raised and educated to a level of maturity. Thus, the two main functions of the mother are birthing and educating the child until he or she reaches maturity. Likewise, this (process) occurs in the development of the Little Face. At first, when he is contained within the womb of the mother, he has developed nothing but “vessels.” Only when he leaves the womb and returns to the Mother a second time (during the nursing stage) does the mother impart consciousness in order that he will have the capacity to develop into maturity. At first, the Little Face has vessels only and is likened to “Public Domain.” Later, the mother sweetens his consciousness by transmitting consciousness that develops his Inner Soul (*Adir Bamoram*, p. 28a, quoted in *Maftachot Ha Chochmah*, p. 5).

Narrow Channel (Subtle Ray)—Tzsinor

(1) This is found within the entity of the Mother who is Intuiting (*Likutei Torah, Bereshit* 14, col. 3). (2) Narrow channels are in reference to the sacred strands of hair, which are the vehicles that draw consciousness from the mind of the Ancient One. The light of the Ancient One is transmitted through the hollow strands of hair. Because strands of hair are hollow within, this makes them vehicles for the transmission of light. They draw light from within them and emerging from

these strands of light come forth spiritual streams, rivers, and well-springs. The essence of the strands of hair is the embodiment of the Powers/Judgments; for every strand draws from the supernal Strength (PEH, *Shaar Ha Tzitzit* 5:19, col. 3. Quoted OE 1:254a). (3) The *illuminated transmission of the* hair strands of the Great Face (Macro-Countenance) are complete compassion. *They* all consist of channels of light descending below. Thus, a Nazirite is forbidden to cut any hair for he (or she) embodies the personification of the Ancient One and the Great Face (*Likutei Torah*, portion of *Kedoshim* 88b).

Nothing—Ayin (The Great Void)

According to kabbalists, this is the ultimate concept that human beings can conceive about God. This idea of Nothingness is not linked to nihilism; it is literally linked to the word itself, which is the Hebrew word for “eye”—*ayin*. This means there is a link between vision and the state of nothingness. This results in a pure vision and perception of God.

Nursing—Yanika

In Lurianic Kabbalah, biological processes are utilized to explain the creational, developmental, and maturational aspects of the cosmic masculine/feminine aspects in existence. In the nursing stage, the Divine Mother is nurturing the Little Face. This stage is considered a state of constricted consciousness; it enables the Little Face to eventually achieve maturity; this state of maturity, which follows the nursing stage, is called expanded consciousness or maturation.

Origin of the Shells (Originating Source for External Forces)—Shoresh Klipah

From the *Zohar*: (1) External forces are constantly surrounding the sacred (*Zohar*, *Sh'mot* 173a, 233b). (2) There are four primary external forces: (a) a turbulent wind, (b) a great cloud, (c) an all-consuming fire, and (d) *nogah* (an electromagnetic field) (*Sh'mot*

203a). (3) There are four external forces: (a) *tohu* (chaos), (b) *bohu* (chaos 2), (c) cosmic fire, and (d) the abyss (*Vayikra* 85a). (4) Everything the Holy One, blessed be [He], manifests, *is metaphorically comparable to the shell that emerges before the fruit*. Afterward, the mind essence is created. As far as Action is concerned, the Shell manifests first; nevertheless, the thought within the innermost mind is actually created first. The Holy One, blessed be [He], when these external forces were created, manifested the Shell, as it were, to be the guardian and protector of the inner mind (of creation), just as with a fruit the shell (or peel) protects the fruit essence. When the fruit is cooked, the skin is discarded. Likewise, this is the way God manifests in the world. This is the inner meaning of the scripture “These are the Kings who ruled before a sovereign ruled the nation of Israel.” (Adapted from the *Zohar, Mishpatim* 108b. As mentioned in *Maftachot Ha Chochmah*). (5) Know, the *kliptot* were created after the Great Restoration (*ha tikkun*). This means, *the cosmic time sequence* after all the emanatory illuminations were clarified, restored, and re-aligned after the conclusion of the primordial state of chaos. However, how does one respond to the statements of the *Zohar* and the Ari, that “the *kliptot* emerged after the deaths of the ancient Kings; and that they consisted of the broken shards and pieces”? This is not in reference to the *kliptot* themselves but to the judgments affecting the condition of the illuminations themselves. These judgments are the root essence of the *kliptot* within the illuminations. However, the essential *kliptot*, as we know them, are the essence of and general principle of negative energy in the world. This was created (as a counterpoint) to the Great Restoration—the Sacred *Tikkun*. The next question that follows is, if there really was a *tikkun*, where is the place for *kliptot* in the world? Why did they have to be created in the first place? The *kliptot* are in effect an integral unit that is part of the process of this restoration. This explains why everything was not corrected and restored, wholly and completely. It is for the reason that a part of creation was given to humanity to correct. For this reason the *kliptot*, these external forces, were created as an integral part of the restoration (*Pitchei Chochmah* 49:2, question 2).

Points—Nekudot (Primordial Atomic Particles)

(1) The “heavenly voice” (*bat kol*) is considered a point (*Tikunei Zohar*—*Tikkun* 5:20b; *OE* 1:168b); (2) The points (vowel signs) beneath the letters are the quality of spirit (*Ruach*) (see *OE*, *Alef* entry, under “Fire”); (3) Just as there are masculine/feminine Hebrew letters, likewise, there are masculine/feminine points (*vowel signs*) (*Tikunei Zohar*, *Tikkun* 5:20, col. 3); (4) The wisdom aspect of Divine Father emanation (*chochmah aba d’atzilut*) is considered a point—*nekudah* (*Etz Haim*, *Shaar T’a’n’t’a’* 6:14b); (5) The dimensions of points draw their power from the supernal name of *E’L’O’K’Y’M’* (*Likutei Shaas*, *Peah* 6a); (6) The dimension of Emanation is referred to as the *realm of points* (*Etz Haim*, *Shaar Ha Akudim* 2:20).

Primordial Chaos—Olam Tohu U’Bohu (Chaos Theory)

From Genesis 1:2, “And the earth was desolate and chaotic.” Before she (earth) received the five archetypes (*crown, wisdom, intuition, beauty, sovereignty*), she wondered where sustenance would come from. For in the beginning, everything was in a state of potentiality, the state of original cause. This was the state of *tohu*, a state of wonderment for all the lower realms *and dimensions*. *The question was*: From what source would the lower realms sustain themselves? They could not comprehend *and were baffled*. When the Divine emanated *bohu*, meaning to say *bo-hu*—He is within (God is within and permeates creation), at that moment, there was no doubt, *no perplexity* from earth. For the Infinite, blessed be He, is within creation constantly. The eyes of God are within the beginning of time until the end of time (*Sefer Kanah Gadol* 4b; see *OE* 2:164a).

Rachel

In the stories of Genesis, Rachel is the younger sister of Leah and the true beloved of Jacob. In Lurianic Kabbalah (less so in the *Zohar*) Rachel becomes practically a Goddess in the pantheon of Lurianic archetypes that meditators contemplate and visualize vis-à-vis the

dynamic cosmological reality maps of the Tree of Life traditions. These meditations are directed toward all daily and holy day prayers throughout the Jewish yearly cycle. (1) Rachel is the mystery of Divine sovereignty from the place where we are as human beings. Meaning to say, insofar as we crown God *in our lives* (*Likutei Hagra, Sifrei D'tzenutah*, quoted in *Maftachot Hachochmah*, p. 129). (2) Rachel is the true feminine *partner* of the Little Face. The source of her being is contained in the tenth *sefirah* within the ten *sefirot*. This *sefirah* incorporates the entire dimension of Emanation. When she is a complete entity (*partzuf*), she contains anterior countenances and posterior energy (face and back) (*EH, Shaar Ha Hakdamot*, p. 341).

Cross-cultural research is absent on the ideas of the comparison between the Cosmic Mother and the Earth Mother in primitive religions and the transformation of these historical sisters of biblical times into demi-Goddesses of various gradations beginning in the thirteenth century and culminating in Lurianic cosmological meditations of the sixteenth century.

Realm of Formation—Yetzirah

This is the third of the four dimensions of existence. There are many views as far as what is the nature and function of Formation. Included here are the views of the *Zohar* and the Lurianic tradition: From the *Zohar*: (1) The Divine Name of YHVH is from the realm of Formation (*Zohar Hodesh*, portion of *Yitro* 42b). (2) *What is the garment of Formation?* During the week it is garmented with ten aggregates of Angelic beings (*Tikkunei Zohar*, Introduction 3b). (3) There are seven palaces in the realm of Formation and they are called “heavenly dwelling places” or *madurin*. Within these heavenly dwellings are some external forces and some sacred Angels. Within these seven dwellings can be found the seven palaces (*Zohar*, 1:40a, 43a). (4) Formation is sometimes indicated in the *sefirah* of Wisdom, sometimes in Strength, sometimes in Foundation, and sometimes in Elegant Praise, as the *Zohar* and *Tikkunei Zohar* have mentioned countless times. Sometimes, Crown, Wisdom, and Intuition are referred to as Creation, Formation, and Action, and sometimes these worlds are indicated in

Love, Strength, and Beauty. (See R. M. Cordevero's long essay concerning this in his *Pardes Rimonim*; see also *Shaar A'B'Y'AH'*, quoted in *Kobelet Yaakov*, *Yetzirah* 37b, col. 1). (5) In the realm of Formation the qualities of good and evil are fifty/fifty. The *kliptot*, external forces, are not intermixed with the sacred. They contain their energy separate and to the side. However, *one dimension below in the realm of Action, Asiyah*, they are completely mixed and intertwined. Formation is the realm of permutations, thus the name of YHVH is called KUZU, *which are the four letters that follow the YHVH in the Hebrew aleph bet. Thus Y = yud, the next letter in the order of the Hebrew aleph bet is kaf. H = heh, the following letter is vav, thus the U. V = vav, thus the following letter is zayin, thus the Z. H = heh, which is followed by vav, thus final U of KUZU (Kobelet Yaakov, ibid.).* (6) Formation is the letter aleph, the quality of Wisdom and the quality of the Base (*KY, ibid.*). (7) *Israel and Leah guide the realm of Formation (KY, ibid., 6).* (8) Formation is described as the quality of silver and the worlds of great yearning and desire (*KY, ibid., 8*). (9) Formation is the embodiment of the Divine Ox (Bull) *in the vision of Ezekiel*. Formation is the embodiment of the Book of Psalms (*KY, ibid., 9*). (10) The dimension of Formation is a completely masculine quality. Even the feminine aspects are masculine. It is a realm of total compassion (*EH, Shaar A'B'Y'AH' 5:137a*).

Reflected Light—Or Chozer

In the cosmic process, direct light is always more powerful. However, reflected light may be more sustaining. Reflected light may be compared to the ascending mist of a waterfall (RAK).

Saintly Souls (Enlightened Beings)—Nishamot Tzaddikim

Saintly souls have a special function in this lifetime. Since they have the capacity in their minds and souls to have profound intentions and since the capacity of their minds is such that they can see all existence as unified in the principle of *ahdut ha pashut—the simple unequaled unity of all that is the nature of God*, thus their work entails a great

responsibility for themselves and meaning for others. Ultimately, everyone is a saintly soul in this very lifetime. The enlightened souls, however, have activated all the dormant capacities and manifest Divinity in all situations. From the Lurianic tradition: The result of the cosmic lovemaking of the Little Face and the *Feminine Partner*, since they have received direct mind transmission from the Emanation level of the Great Father and Mother, is that they have the capacity to give (create and transmit) to saintly souls who are considered the innermost essence of all existence (*EH, Shaar A'B' Y' EH' 4:136, col. 3*).

Sealed Ancient—Atique Stam—Zohar term

Seven Circlings—Zayin Hakafot

This text is the best primary source for the mystical idea of the seven circlings. The ritual to circle seven times is practiced in Judaism during a wedding ceremony and on the festival of Simchat Torah, when all the Torah scrolls are taken out of the Ark and paraded around the synagogue before the concluding portion is recited. The festival of Simchat Torah is also considered the wedding ceremony of the Jewish people to the Torah.

Seven Formations—Zayin Tikunim—Zohar term

There are seven adornments/adjustments in the Head of the Great Face: one in the skull and six placed or contained in the rest of the face (*Pitchei Chochmah, Petach 102*).

Seven Lower Spheres—Zayim Tachtonim

In reference to the seven lower *sefirot* of the Tree of Life, which include: Love, Strength, Beauty, Endurance, Elegance, the Base, and Sovereignty. These are the Divine origins for the Emotive, Substantive, and Creative aspects of the physical world. In Lurianic Kabbalah these seven Divine qualities correspond to the seven Patriarchs, who

are Abraham, Isaac, Jacob, Moses, Aaron, Joseph, and David. The Feminine corresponds to the four Matriarchs: Sara, Rebecca, Rachel, Leah, and the three primary prophetesses: Miriam, Devorah, and Esther (or Huldah). (See Rabbi Menachem Azariah's *Asarah Maamarot*, section *Em Kol Hai*. Translated by Miles Krassin in the *Kabbalah Newsletter*—Jerusalem. For the Patriarchal correspondences, see *Kavanot of Ushpizin* in *Shaar Hakavanot*, *PEH*, *Tikun R. Asher* (R. Asher Margolis), *Tikun R. Shabtai* (R. Shabtai of Rashkov), and *Siddur Kol Yaakov*).

Severing—Nesira

The kabbalistic reframing of the biblical narrative of God removing a rib from Adam to create Eve. In Kabbalah God activated a cutting through the state of undifferentiated androgynous symbiosis of Adam/Eve so they could become separate intelligences and truly become one from that state.

Shattered Pieces—Maanin T'Virin

To paraphrase the talmudic saying, "God created and destroyed many universes for two thousand years until creation occurred as it is documented in the Bible." In Lurianic Kabbalah, all those destroyed worlds were the broken pieces of creation that need to be repaired and restored. This happened when the cosmic period of *Tikkun* resulted. Theologically, this means that failure is never hopeless but is actually the fertile ground for redemption. The shattered pieces did not occur in the cosmic stage called Ancient—*Atique*. All the processes of shattered pieces and the resultant purification occurred in the Great Face; in this state after the cosmic death of the primordial kings, there manifested a clarification and purification (*PEH*, *Shaar Ha Slichot* 59b; as quoted in *OE* 1:238b, First Edition).

Shema Yisrael (*Primary Prayer of Judaism*)— Shm'a Yisrael

In the meditations of the kabbalists, the *Shema* is a prayer whereby every word and letter is meditated upon and visualized as a Divine realm. In the twelfth and thirteenth centuries the ten *sefirot* of *The Tree of Life* were the main meditational symbols and metaphors utilized by Jewish mystics. They were applied to the six-word prayer of the *Shema*—"Hear O Israel the Lord is our God the Lord is One." Each word became one of the qualities of God. By unifying (within the mind's eye) the prayer with the ten *sefirot*, one achieved *unio mystica* and *unio dei*—Union with God. There is very little academic research on the *ecstatic experience* of theurgic mystical meditation. There is much evidence in the anecdotal literature to show that visionary, clairvoyant, and ecstatic behavior of kabbalists and hasidic masters may well have been the result of theurgic meditation. Later on in the sixteenth century, Lurianic *mandala* (*reality meditation map*) of the Tree of Life, all the words in the *Shema* were also linked, connected, and visualized with all the primary archetypes/*partzufim* of the Tree of Life system. In later hasidic traditions (eighteenth century), the *emotional energy* linked to these unions was the focus of the *Shema* meditation. Thus, if one identified with Love, then one prayed from a state of love. The Baal Shem Tov transmitted the teaching that one cannot go to heaven without two wings: one wing of love and one wing of reverence. This teaching was a clear reference to the attitude and energy one must have to manifest empowered prayer.

Six Directions (Possible State of Full Awareness)— Vav Kitzvot

Generally speaking, this refers to the physical state of all dimensions. Every body consists of Six Directions: front, back, right, left, above, and below. Above in the subtle planes there are also six: love, strength, beauty, endurance, elegance, and the foundations. (*Biur*

Hagra L'Sefer Yetzirah, Chapter 1:5, Number 13. See also *Maftachot Hakabalah*, p. 33). The Six Directions are also considered the symbol for the unity of the faith of Israel (*ibid.*).

Six Directions of the Little Face— Vav Kitzvot D'zer Anpin

This is in reference to the six *sefirot* between the upper level of the Tree of Life—Crown, Wisdom—Intuition—and the bottom aspect, which is Sovereignty. They are: Love, Strength, Beauty, Endurance, Elegance, and the Base. The six are linked to the primary directions, which are: above, below, right, left, front, and back. These directions are linked to the mundane aspects of the six days of the week. Thus, whenever the Six Directions are mentioned, it is a metaphor for one having to go and act in all directions without the experience of unity or peace. The unification of the Little Face occurs on the seventh day, when there is union with *Malkuth*—Sovereignty. This is when peace is experienced.

Skull—Galgata—Zohar term (mentioned in Zohar, Idra Zuta, 288a)

Sleep (Primal Unconscious stage)—Dormitah

This is a term from the *Zohar*. See *Zohar* 1:290b, “the state of death is upon him; this is called dormitah.” (from the Latin *dormito*, “to be sleepy”)

Soul—Neshamah

Contained within the word for “soul,” *neshamah*, is the word for “breathing,” which is *neshima*; thus, there is a link between the soul, one’s essence, and one’s breath. In the Kabbalah of Luria, the levels of the soul are layered in five aspects, which may be intrinsically connected to a psychological profile. They are, from the base up: the

physical energy, or *Nefesh* (compare to the Arabic *Nafs*); the spirit or emotional states, *Ruach* (compare to the Arabic *Ruch*); the soul, *Neshamah* (some kabbalists indicate this is the mind; some indicate that the soul is beyond the mind); the last two levels are considered one level. They are called Primal Life, *Hayah*, and Ultimate Unity, *Yehidah*. It would seem to me that this refers to enlightenment states or immediate postmortem consciousness.

Sovereignty—Malkuth—(Cosmic Stewardship)

Malkuth (sovereignty) is the first *sefirah* from the bottom of the Tree of Life rising toward *Keter* (the Crown), which is the tenth *sefirah*. (1) Sovereignty does not touch *or intervene* with her neighbor, even to the breadth of one hair (Talmud, *Yuma*, p. 38b); (2) Know, that each one of the nine *sefirot* of the Divine micro-Masculine (*z'er anpin*) has within it the aspect of sovereignty. Each of these qualities descends and is imparted to the Divine Feminine. At first, the Divine Feminine is but a point and with these nine she becomes a complete being of ten *sefirot* (PEH, *Shaar Rosh Hashanah* 3:114a; OE 1:109a); (3) All the Patriarchs were embodiments of sovereignty (*Zohar*, *Midrash Ha'nealam—Hayeh Sarah* 125b); (4) The *Shechinah* is referred to as sovereignty of heaven. As it is written, "His sovereignty is throughout the kingdom" (*Tikunei Zohar*, *Tikkun* 21; OE 1:148a); (4) The general principle (of sovereignty) is as follows: Every gradation of sovereignty in the transcendent realms is in fact the Crown to the world below her. This rule applies throughout the four dimensions of existence (Emanation, Creation, Formation, and Action) (PEH, *Shaar Kriat Shema* 1:32; OE 1:148a); (5) Sovereignty is the external body; the community of Israel is the inner body; and the two inner bodies are called the kissing of one spirit to another; understand this (EH, *Shaar PN'VH* 6:119a; OE 1:148a); (6) Mother Leah is the embodiment of sovereignty (PEH, *Shaar Tefillin*, 2; OE 1:148a).

Sparks of the Sacred (Vestiges of Luminosity)— Nitzutzei Kedusha

From the *Zohar*: (1) Every spark is either called an Ophan (spinning Angel) or a Galgal (a ball or orbiting substance). (*Tikunei Zohar, Tikkun* 70:122b). (2) Every spark expands a measure of ten thousand (*Tikunei Zohar, Tikkun* 70:122b). (3) Emerging out of the candle of the *kardinuta*, 325 sparks explode and merge as one, unified in the principle of Power (*Gevurah*) (*Zohar*, 3:48b). (4) The constellations are the category of cosmic points (or atoms). They are the sparks that were created within the Base when *in the process of cosmic evolution* the Powers descended and collapsed below, until they entered the Base of the Little Face. In this place they clashed (or bounced into each other—sixteenth-century concept of atom smashing?), descended further and dispersed as sparks (*EH, Shaar Leah V'Rachel* 3:107a; *OE* 2:122b). (5) Just as sparks are derivatives of fire and, for this reason, are referred to as “sparks” to indicate that they are minute attributes of the greater aspect of fire itself, thus, cosmic sparks, which descended along with the “shattered pieces,” are also called sparks, indicating that they are parts of the greater quality of light from the dimension of Points—Atoms (*nekudim*) (*Mavo Sheorim, Shaar Gimmel*, 2:6; see *Maftachot Ha Chochma*). (6) The function of sparks *in the cosmic unfolding* is the sustaining of the remnants contained within the death of the Primal Kings. These sparks sustain their vessels until the resurrection of the dead. This is the real meaning of the Great *Tikkun*—the Cosmic Restoration (*Maftachot Ha Chochmah* 84:2).

Strength—Gevurah

From Cordevero: (1) Strength is the second of the lower seven Divine qualities, which include Grace, Strength, Beauty, and so forth. The world needs this quality to sustain her existence. This is the quality of *Holy Law* or Judgment, the opposite of Grace, who emerged before her. If this quality didn't exist, there would not be retribution for the wicked and each and every human being would steal and murder his

neighbors with the knowledge that there wasn't retribution. Thus, the world needs these qualities. The quality of Strength emanates from Grace. This attribute is referred to as the element of fire arising from water. Just as fire is the opposite of water likewise, Strength is counter to Grace. Together, they are called the "arms of existence" (*Pardes Rimoni*, *Shaar Taam Ha Atzilut* 2:7b). From the Lurianic tradition: (2) The Base of the Mother is *also called* Strength and she emanates from the Left column (of the Tree of Life) (*EH, Shaar Ha-Klalim* 5:8b); (3) Isaac is the embodiment of Strength (*PEH, Shaar Ha Amidah* 11:47, col. 4).

Ten Sages Who Were Martyred— Asarah Harugei Malkuth

The ten sages are in reference to the ten talmudic sages who were martyred by the Romans for practicing and teaching Judaism in opposition to Roman decree. In Lurianic Kabbalah, since interdependency is paramount in its teaching, R. Luria links these ten sages with the ten tribes that sold Joseph into slavery. The focus of the following teaching is the martyrdom of Rabbi Akiba, who is considered by many the greatest sage of the talmudic period and the greatest saint of the ten martyrs. (1) Our sages (*Talmud, Berachot* 70) have said: "Fulfilled are you, Rabbi Akiba, whose soul left your body by meditating upon the word *One* (the last word of the prayer, 'Hear O Israel the Lord is our God the Lord is One')." For it is clearly known (in an early teaching) that the event of the Ten Martyrs was the result and healing (*tikkun*) of the negative energy caused by the ten sons of Jacob who sold their brother into slavery (over a thousand years before). Rabbi Akiba purified Israel's relationship with the Divine Presence (*Shechinah*) who, during that time period, bonded with the ten brothers at the time of the slavery incident.

Ten Sefirot—Yud Sefirot

The following is a brief introduction to the historical evolution of the ten *sefirot*. The origin of the ten *sefirot* is mentioned in the story of Genesis and they are alluded to in the ten utterances of creation. The primary importance of ten principles is developed in the Torah (five books of Moses) as the ten commandments given at Mt. Sinai. They are explained tersely as axiomatic principles in the early medieval period through the “Book of Creation” (*Sefer Yetzirah*). Finally, in the twelfth century the ten *sefirot* are explained by mystics as Divine manifestations, as they are enigmatically commented upon in the *Sefer Ha’Bahir*. Groups of mystics begin working solely with the ten *sefirot* as a spiritual path. Finally, by the thirteenth century two major commentators on the *sefirot* circulated teachings that eventually became part of mainstream Jewish thought: Rabbi Joseph Gikatilia (Gikatilla) through his *Shaarei Orah* (“Illuminated Gateways”), *Shaarei Tzedek* (“Enlightened Gateways”), and his early *Ginat Egoz* (“The Walnut Orchard”); and Rabbi Moshe De Leon of Guadalajara, the editor and publisher of the *Zohar*. In the Lurianic system, *sefirot* are part of a broad and complex number of interchanging, interfacing, transformative, and ever-evolving pathways that help to explain why we as humans (specifically those on the Jewish path) are here on earth and what work we must accomplish in this lifetime. Rabbi Moshe Cordevero, an early influential teacher of Luria, claims that *sefirot* are rooted in the expression of “a number” or “an accounting.” (See *Pardes*, “Gate Ten but Not Nine,” 1:1b.) Cordevero elaborates on what the *sefirot* are and to which Divine Names they are linked:

The names and functions of the *sefirot* are as follows: (1) *Keter* (crown) (2) *Chochmah* (encompassing wisdom) (3) *Binah* (intuitive understanding) (4) *Hesed* (graceful kindness) or *Gedulah* (maturity, greatness, magnanimous) (5) *Gevurah* (strength, restraint, reserve) or *Pachad* (dread—fearfulness: caution) (6) *Tiferet* (beauty) (7) *Netzach* (endurance) (8) *Hod* (elegant praise, acknowledgment) (9) *Yesod Tzadik*

(foundation of saintliness or base of enlightenment) (10) *Malkuth* (sovereignty, kingship, stewardship, or nobility). These are the names that are not to be erased. The names of God and the *sefirot* are one and the same. The spiritual essence of the names are in essence the *sefirot*. They are: *Keter* contains within A'H'Y'H'. *Chochmah* contains within Y'H'. *Binah* contains within A'D'N'Y' and Y'H'V'H' spelled with the vocalization of the name of E'L'O'H'I'M'. *Hesed* contains within it E'L'. *Gevurah* contains within E'L'O'H'I'M'. *Tiferet* contains Y'H'V'H'. *Netzach* and *Hod* combined together (since they are considered two halves of the body) have within the name of Tz'e'v'a'o't'. *Yesod Tzadik* contains within E'L'H'a'i'. *Malkuth* contains within her the name of A'D'N'Y' blessed is He. These are the ten names who are the palaces for the ten *sefirot*. [*Pardes Rimonim*, "The Gate of Ten and Not Nine," 10:5, col. 4; OE 1:179]

Thirteen Formations of the Beard— Yud Gimmel Tikuneh Diknah—Zohar term

These thirteen formations are metaphors for God's expansion of grace and kindness in the universe. They are also linked to the thirteen attributes of the mercy prayer composed by Moses after the Israelites fashioned a golden calf and God wished to destroy the entire nation at that moment. Moses evoked the prayer "A'do'n'ai', A'do'n'ai', E'l' Rachum, V' Chanun," and so forth; God listened and the nation was spared.

Thirty-Two Pathways of Wisdom— Lamed Bet Nitivot Chochmah

In the history of Kabbalah, the thirty-two pathways are in reference to the ten *sefirot* of the Tree of Life and the twenty-two geometric connecting lines to these ten. These twenty-two lines correspond to the

twenty-two letters of the Hebrew aleph bet. There have been important commentaries correlating consciousness states to these thirty-two pathways. It is not coincidental that the number thirty-two also corresponds to the Hebrew word for “heart”—*lev*. Meaning that ultimately, for wisdom to be wisdom, it must be connected to the heart.

Three Heads—Til’At Reishin

These are a series of stages in the Body of God paradigms mentioned in the esoteric sections of the *Zohar*, specifically the “Little Chamber”—*Idra Zuta*. The Lurianic tradition explains this unfolding as follows: In the Ancient One, the Head is revealed alone (consciousness); this is the Head of all Heads; this Head includes three, each one within the other; this is one Head of primordial wisdom, concealed wisdom, covered, and never uncovered and cannot be compared with *the mundane idea* of wisdom that is mentioned within the Little Face and expands throughout the thirty-two pathways of wisdom. The second Head is called the supernal crown, the sacred holy one, seal of seals. In these two Heads it is appropriate to say they are contained within each other. The third Head is the supreme Head, from whence everything else emerges. One cannot call it “Head,” since it transcends everything; rather, it is called the Head that is not known (*Zohar Rakiya*, *Terumah* 166b, 100b).

Timna—Timna

From the Talmud: Timna was the concubine of Eliphaz, the son of Esau (*Sanhedrin* 99). Luria adds: Timna was a princess and she came to convert to Jacob’s spiritual path, since her soul root was from holiness. However, since she was so influenced by external forces because she descended from Esau the Hivite from the descendants of Canaan, Jacob refused to convert her. Because of Jacob’s refusal, Timna became the concubine of Eliphaz, the son of Esau. Out of her union came Amelek, the greatest adversary of the children of Jacob. *Thus, it is important to be extremely sensitive to one wishing to convert to Judaism (Shaar Ha Pesukim, Shoftim 50b).*

Transcendent Light—Or Elyon (Supernal Illumination)

The function of this light aspect is to transform and bridge two disparate gradations; this light unifies polarities, as the Lurianic tradition notes as part of a much longer discourse: "... the fact that Sovereignty is connected *in some way* to the transcendent earth. Likewise, the wellsprings (feminine waters) who emerge from the depths have a counterpart which is the rain that comes upon the earth (masculine waters). Now, there is never an instance when a physical wellspring is not elevated by the power of transcendent light toward the microcosmic masculine. Whenever we see a well that is dried up and desolate, it is because the heavenly source has disconnected from this source (*Likutei Torah, Ekev* 110b).

Tzadi—Tzaddi (Hebrew Letter)

The fifth last letter of the Hebrew aleph bet. Its numerical value is ninety. Its meaning is "the righteous one." In Lurianic Kabbalah its connotation in the stages of relationship is protective-unconscious.

For further research see the following: my forthcoming Kabbalah of Letters: Primary Sources of Jewish Letter Mysticism, or see Munk, The Wisdom of the Hebrew Letters; R. L. Kushner, The Book of Letters; R. Yitzchak Ginzburg, The Hebrew Letters; and Ben Sahn's Letters of Creation. In Hebrew, see Magen David of the Ridbaz, Shaar Gan Eden of R. Yaakov Koppel, Cordevero in Pardes Rimonim, Midrash Otiyot D'Rabbi Akibah, and all the Lurianic Dictionaries of Kabbalah Nomenclature published between the seventeenth and nineteenth centuries. Finally, see the poetic Rosh Milim of Rabbi Avraham Yitzchak Hakohen Kook [Rav Kook].

Tzipporah (Second Wife of Moses)—Tzipporah

According to the Ari, Tzipporah, the wife of Moses, was *not* among the women who sang with Miriam at the splitting of the Sea of Suf ("the Reed Sea"). She was greatly pained at this and reincarnated into Deborah the Prophetess, who composed her own song of thanksgiving.

Tzipporah merited this incarnation because she took a sharp rock and circumcised her son of her own volition (*Kobelet Yaakov*, 2:2, col. 2). See *my forthcoming* The Jewish Book of Souls.

Understanding (Intuitive)—Tevunah

This is an independent, autonomous version of understanding. In Lurianic Kabbalah, as far as relationships are concerned, the relationship of Binah is always in union with Wisdom. *Tevunah*-Intuition, at certain auspicious times, is autonomous from the state of union.

Union of the Little Face and the Feminine— Zivvug Z'Er V'Nukvin

The purpose of all unions, as mentioned in countless places in the Kabbalah, is solely for the refinement and restoration of energy (sparks) lost in the deaths of the primordial kings mentioned in Genesis. These sparks are the embodiment of wrathful energies (Powers); their alignment results with the intermixing of Grace (lovingkindness) energies (transforming wrathful energies into an integrated state). This *integral* bonding results from union. The energy fluid of the Divine Feminine awakens and ascends to meet her partner, the Little Face, depending upon the good actions of every person who inspires this cosmic union. Correspondingly, the Divine fluid-energy flows from the Divine Masculine (the Little Face). The bonding of the masculine/feminine fluid-energies results in the formation of new souls within the cosmic womb (*EH, Shaar Mayim D'kurin u'Mayim Nukvin* 1–3. Quoted in *Maftehot Hachochmah* 34).

Vessel—Kli

A vessel or instrument for Divine light to manifest within. *Kli*, vessel, is usually referred to in the plural form *kelim*. The definitions in this section will refer to *kelim*, vessels. (1) Every *sefirah* contains three levels of *vessels*. They are all considered external forces. Included within these three levels are three enveloping (*auric*) energies and

they are all considered external (*EH, Shaar Pei v'Het*, 8:119, col. 3; 3:118); (2) *Besides external vessels* there are also inner vessels for each and every *sefirah* and these consist of Divine Names (*havayot*); these vessels are considered *completely* inner (*EH* 2:117, col. 4, see also discourse 3:118); (3) Vessels are the consciousness; the structure of light (*atzmut*); it is the basic life force (*Nefesh*) *contained within Divine light that manifests* (*EH, Shaar Kitzur A'bi'ya'h'* 3:143; (4) The vessel is the category of matter and the structure is the form (see entry for the letter het *under homer—matter in OE*, Vol. 1); (5) Vessels are considered completely in the realm of holy law (*dinim*). Upon transmitting inward consciousness, this becomes a catalyst—a sweetening of the judgments. Thus, even this consciousness itself is holy law (that is contained within and mitigates wrath) (*PEH, Shaar Rosh Hashanah* 3:113, col. 4); (6) Vessels correspond only to the last three stations of the soul and they are: *Nefesh* (*basic life force*), *Ruah* (*spirit*), and *Neshama* (*soul*). However, the highest aspects of the soul cannot contain any form of vessel and they are: *Hayah* (*primordial*) and *Yehidah* (*unitary*). Due to their abundant luminosity, no vessel or instrument can bear them. (*EH, Shaar Ha Partzufim* 2:86); (7) The initial creation of vessels for the sacred *sefirot* begins in the realm of *nekudot*—points; these are the ten *sefirot* of Emanation. Vessels are mentioned in the *Zohar* (see portion of *Bo, Raya Mehimna*). The building of vessels become complete in the realm of *Asiyah*—action, reality. This is the beginning of materiality, being the furthest point from Emanation (*EH, Shaar Klalut A'BI'YA'H'* 2:127, col. entries 1–6; *OE* 1:12, 125, entry 7; *OE* 11:90).

Wisdom—Chochmah (Initial Thought)

(1) Ten measures of wisdom were placed in the world. The land of Israel received nine measures and one measure for the entire world (!) (*Talmud, Kiddushin* 49b); (2) There is wisdom within letters and there is wisdom within the vowel signs (*Tikunei Zohar, Tikkun* 19; *OE* 1:86b); (3) From the *Zohar*: R. Abba said: “How vast are your actions, O Lord!” How vast are the actions of the sacred Sovereign.

And all of these actions [all phenomena in existence] are *permeated and* sealed with wisdom. As it is written: “Everything you manifest is with wisdom.” This wisdom emerges only in bundles [referring to the thirty-two pathways of wisdom] from *the realm of* understanding. From *the realm of* understanding, everything is actualized and arranged in order. This is the meaning of the scripture, “from understanding everything is ordered.” This is the meaning of the scripture, “You have actualized everything from wisdom.” *And how is it ordered?* From understanding (*Zohar*, portion of *Tazria* 42b, with commentary of the Sulam); (4) Wisdom (on the Tree of Life) incorporates the Right ray *of the tree*, which is wisdom, lovingkindness, and endurance (*PEH*, *Shaar Tefillin* 14; *OE* 1:86b).

World of Creation—Briah

In Lurianic Kabbalah, *Briah* is the second of the four Divine manifestations from Infinity toward finiteness. They are from above to below (1) Emanation, or *Atzilut*; (2) Creation, or *Briah*; (3) Formation, or *Yetzirah*; (4) Action, or *Asiyah*. Each of these dimensions of the unfoldment of Divinity have corresponding elements, letters, angels, Divine Names, *sefirot*, and countless connotations, metaphors, and symbols. This is all documented throughout the major Kabbalah catalogues and dictionaries composed between the sixteenth and nineteenth centuries. (1) Within the world of *Briah* are contained *the lower worlds of Yetzirah and Asiyah* (*PEH*, *Shaar Ha Slichot*, Chapter 8); (2) *An important statement concerning the mutability of gender is stated in a Lurianic text:* The dimension of Creation comes through the Intuition aspect of Emanation. *In this dimension* feminine energy rules over masculine and all masculine forces in Creation are feminine ... [the text goes on to describe a specific permutation of Divine Name] ... *this dimension* is pure Law and the feminine rules the masculine (*EH*, *Shaar Seder A'B'Y'AH'* 5:137a; *OE* 1:40b). *As far as linking this dimension to the vision of Ezekiel:* The world of Creation is linked to the countenance of the lion in the *vision of* the Divine Throne (*Kobelet Yaakov*, see *Briah*).

YHVH—yud-heh-vav-heh
(Primary Divine Name in Judaism)

This is the primary name of God in Judaism. In Jewish mystical literature, this name is the embodiment of unconditional love to all sentient beings, whether saintly or wicked. Since it contains four letters, in kabbalistic tradition, it is linked through meditation to the four worlds: **Yud** linked to Emanation, **Heh** linked to Creation, **Vav** linked to Formation, and the last **Heh** to Reality or Action. It is also linked to the four essential aspects of the soul: **Yud**- *Hayah-Yehidah* (Unitary-Auric), **Heh**- *Neshamah* (Soul-Mind), **Vav**- *Ruach* (Spirit-Emotion), **Heh**- *Nefesh* (Physical energy). The kabbalist will meditate upon God's Name to unify and integrate his or her being with the Divine.

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[This may be the first transmission by the Ari given to a student, along with the unpublished *Kanfei Yonah* of R. Moshe Jonah. It is for this reason that it was published as a text authored by Vital, who monopolized the editing, recension, and dissemination of Luria in Israel and Damascus in the late sixteenth and early seventeenth centuries. For further research and comparative study with *Kanfei Yonah* of R. M. A. De Fano, *Kanfei Yonah* of R. M. Jonah, and the writings of R. Yisrael Sarug—the main disseminator of Lurianic writings in Italy and Poland during the end of the sixteenth century. From my preliminary studies I see a noticeable similarity between all these writings/texts, and future scholars will develop a clear understanding of the first transmission of Lurianic Kabbalah based on these traditions.]

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Moshe Idel. "On the Concept of Zimzum in Kabbalah and Its Research."

[Compare recent published Hebrew writings of the late Rabbi Aryeh Kaplan in *Moreh Or* (Moznaim, Jerusalem) for Kaplan's theories on early *tzimtzum*, pages 26–31.]

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Mordechai Pachter. "Katnut and Gadlut in Lurianic Kabbalah."

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[Compare with Idel's essay (above) on ideas concerning *tzimtzum* and Aryeh Kaplan's ideas in his posthumously published Hebrew writings in *Moreh Or*.]

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Appendix A

Photographic samples of kabbalistic diagrams of *The Tree of Life* published in the *Ilan Ha Gadol* (The Great Tree) by Rabbi Meir Poppers, the final editor of the *Etz Haim*, or *The Tree of Life*.

DIAGRAM NO. 1 shows the complete description of *The Tree of Life*. This includes the idea that within every *sefirah* of the Tree there is contained all ten *sefirot*. In this unique version of the Tree, all the major archetype-entity *partzufim* are included: From above to below—The Father-Mother union; the union archetype of Grandfather Israel and *Tevunah*-Leah; and the union archetype of Jacob and Rachel. Notice that there is no separate union partner for Leah. She is paired with *Tevunah* above her. It seems as if there is a “black hole” or perhaps a cosmic gap, as it were, in this cosmological depiction.

DIAGRAM NO. 2 shows a straightforward depiction of the Tree of Life, including within the mandala, the standalone *sefirah* of *Da'at* (synthesizing intellect). This depiction of the Tree of Life was and is still used by Jewish mystics to mediate upon and invoke Angelic entities linked to different *sefirot*.

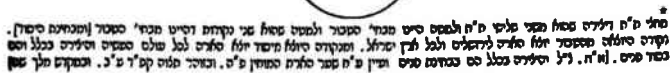
תוצאות

(גבי"ר סלעקס לוי) עיר סעדיצא אבא עיר סעדיצא אבא (גבי"ר סלעקס לוי)



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הוא לך עולם הציורה

[illegible]

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Appendix B

The Forgotten *Tzimtzum*

A fragment from the unpublished original *Kanfei Yonah* of Rabbi Moshe Jonah, an early disciple of the Ari. In this fragment there is a clear description of the idea of *tzimtzum* that has been deleted from “The Gate of Principles,” the primary text of this volume. I am claiming “The Gate of Principles” is an edited version of the original *Kanfei Yonah*. MSS. 993 Sasoon collection P. 13. Translation by Eliahu J. Klein, transcription by Menachem Kallus.

When it will be known
In its place each and every thing
With the help of the E-L.
And it is in this manner
That the Light which folded into itself
And contained (*vihetzamtzem*) His essence within it,
On this side and on that side,
So that it would be of an inner quality for the Crown,
From this Light's essence
A spark burst out of Her and this became
An enveloping and inner light for Wisdom.
The specific intention was
From this great supernal Light
That is brilliant and luminous,
Which first emerged from within the Simple Will,
Became simultaneously interior and encompassing for the
Crown.

As it was known-experienced in this *tzimtzum*.
And the general explanation is that the Crown
Did not have the capacity
To bear the luminosity and so,
Some of the light was permeated within
And became an inward light;
Meaning to say, it became His soul.
The remaining Light enveloped the Crown.

Appendix C

Frontispiece of the first printed edition of the *Etz Haim* (Koretz, 1780).



Endnotes

NOTES TO CHAPTER ONE

¹Even the nineteenth-century hasidic master Rabbi Shneur Zalman of Liadi (the prolific author of the Tanya, the great classic of hasidic theosophy that drew essential principles from the Lurianic system, especially in the section entitled Kunteres Acharon), is more exegetical and meandering than explanatory in his concise discussions of Lurianic concepts, as he elucidated in his important and practically forgotten Ketzarim and Inyanim discourses (Maamorai Admor Hazaken). Thanks to Rabbi Yitzchak Ginzburg for informing me of these texts. However, we do find in the text The Pillar of Service (Amud Ha Avodah) of the hasidic kabbalist R. Baruch Kossover perhaps the best attempt to explain the why's of the system. The accomplishment of Rabbi Moshe Chaim Luzzato in his Kabbalah handbooks was to extract the essential principles and present them clearly in the most organized structure.

²*Sefirot*.

³*Midrash Rabbah — Bereishit*.

⁴Exodus 25:22. In the Tabernacle (*mishkan*) in the desert the scrolls were in a box, and resting on top of the box were the figures of two winged angelic beings: from these angels came Divine communication.

⁵Psalms 84:12.

⁶Proverbs 29:11.

⁷One of the seven ancient Canaanite kings mentioned in Genesis 36:31–39.

⁸I Samuel 20:31 — *Ben Yishai Chai al Hadama!*

⁹Talmud.

¹⁰Talmud.

¹¹Isaiah 57:1.

¹²This is the section of prayers called *Nefilat Apayim*.

¹³“The Lord is our God” is the microcosmic union. “The Lord is One” is the macrocosmic union.

NOTES TO CHAPTER TWO

¹Notes from the Text: This is explained in the Gate of Shattering (Shaar Shvirat Ha Kelim). The Crown of the Great Face expands until Beauty. Sovereignty ascends to Beauty; this is where She meets the Crown.

²Or, Simple Ancient.

³*Idra Rabba* and *Sifra diSeniuta*.

⁴*Vayikra* (Leviticus).

⁵Song of Solomon 5:1.

⁶Leviticus 9:22.

⁷Proverbs 4:5.

⁸This is a pun; the Hebrew word *kana*, “get,” is the same as the word *kana*, “pipe.”

⁹This is mentioned in the *Baraita de Ma’aseh Bereishit* (Baraita on the Work of Creation).

¹⁰Ezekiel 3:12.

¹¹*Bod Y H V H Mem-Komo*.

¹²*Zohar* 2:3.

¹³Psalms 89:3.

¹⁴*Zohar*, p. 92.

¹⁵Mem, nun, tzaddi, pei, kaf. Each of these five letters has an ending form that the rest of the Hebrew letters do not have.

¹⁶Proverbs 3:19.

NOTES TO CHAPTER THREE

¹Endurance, Praise, and Base within Grace, Strength, and Beauty.

²Genesis 30:21.

³12 tribes—the tribe of Deena was the thirteenth tribe.

⁴*Vi Yicher Ad Ata*.

⁵Leviticus 12:1.

⁶This description of “an extra sphere in each of the other spheres” in the daughter is interesting, because the extra leg that makes the X Y chromosomes into X X could be described as “an extra something” in each of the cells, which determines the difference between the male and the female.

⁷See diagram.

⁸(Shin Daled Yud) The Almighty. See diagram.

⁹“Eldad and Medad are prophesying in the camp” (Numbers 11:27).

¹⁰This is one of the ancient names of God, used in the time of Abraham.

¹¹“God in the Highest.”

¹²Genesis 21:8.

¹³The vowels from the spelled-out name 63.

¹⁴The letter heh is associated with the feminine quality.

¹⁵See diagram.

¹⁶It takes 24 months to complete the nursing.

NOTES TO CHAPTER FOUR

¹*Ahare Mot*, page 65.

²*Naar*, a male child before nine years and one day.

³Genesis 4:1.

⁴Job 19:26.

⁵Psalms 31:6.

⁶Lamentations 3:23.

⁷Balak, p. 241.

⁸Talmud, *Bava Kama*, p.9B.

⁹Isaiah 40:12. *Shalish*. This can mean “measure” or “third.”

¹⁰*Bashlishim*. Also meaning “by thirds.”

¹¹Isaiah 40:12.

¹²Meaning the hollow of the Little Face (*Kohellet Yaakov*, 2nd section, p. 1). M Y is the upper half of the Mother, *Binah*, and reaches to half of her *Tiferet*. This is called M Y. Below is A L E H. (These letters also spell L E A H). M

Y plus A L E H is A L H Y M. M Y numerically is 50, indicating the 5 graces the Little Face gets from the Mother, each including 10.

¹³Genesis 1:7.

¹⁴Isaiah 40:12.

¹⁵*Shalish* literally means “measure,” “third.” This is a pun.

¹⁶*Idra Rabba* 141b, section of the Supernal Adam, Male and Female. *Idra Zuta*, p. 183A, in Ashlag edition.

¹⁷Job 22:25.

¹⁸Genesis 39:6.

NOTES TO CHAPTER FIVE

¹*Zohar*, p. 65.

²*Zohar*.

³In the *Zohar*, also in the *Siddur*, the thirteen compassionate attributes of God are listed:

1. Hashem, Hashem, God
2. Merciful
3. Compassionate
4. Slow
5. to anger
6. Abundant in kindness
7. (Abundant in) truth
8. Preserver of kindness
9. For thousands of generations
10. Forgiver of iniquity
11. (Forgiver of) transgression
12. (Forgiver of) sin
13. And Who cleanses.

⁴If we say the word *mazel* means constellation, then we are dealing with galactical junctions, contained within Adam Kadmon, and this Adam Kadmon is not a fixed entity but is the interconnecting of heavenly bodies.

There are 21 energies within Adam Kadmon, divided into two groups: 8 and 13; and 21 stars: 8 stars and 13 stars. The conjunctions of all these results in equal amounts of graces and powers in the world can be used as substances to develop microscopic forms.

⁵The *mem* is four-sided.

⁶Lamed is numerically 30, so it corresponds to 3 in “small count.”

⁷*Mila*—Circumcision of membrum. Splitting the membrane and pulling it down. *Priya*—Uncovering the corona at circumcision (Jastrow, *Dictionary of the Targumim, Talmud, Babli, Yerushalmi, and Midrashic Literature*).

⁸*Tefillin* are the boxes put on the head and arm during prayer. The box on the head has two depictions of the letter *shin*. On one side of the *tefillin* box is a three-headed *shin*; on its opposite is a four-headed *shin*.

⁹ Talmud, *Berachot*, p. 6.

NOTES TO CHAPTER SIX

¹Proverbs 24:4.

²The first letter of *yimla*, “filled,” is yud, which is 10. The 5 graces plus 5 powers make 10.

³Genesis 41:36.

NOTES TO CHAPTER SEVEN

¹Lamentations 2:3.

²Psalms 45:10.

³*Zohar*, portion of *Mishpatim*.

⁴Psalms 12:8.

⁵Talmud, *Nedarim* 13b; Talmud, *Shevuot* 25.

⁶K L H (kuf lamed heh), which means light (not heavy), can be split into K L, “light, easy,” and H, 5.

⁷Y H V H is numerically 26, and 5×26 is 130. 130 is written kuf lamed, K L, in Hebrew.

⁸*Zohar*.

NOTES TO CHAPTER EIGHT

¹ Talmud, *Gittin*, 59b.

² Isaiah 45:7.

³ “I form the light” refers to the dimension of Formation; “and create Darkness” refers to the dimension of Creation.

NOTES TO CHAPTER NINE

¹ Possibly referring to the covenants of the eyes, ears, nose, and genitals.

² Nehemiah 9:6.

NOTES TO CHAPTER TEN

¹ Isaiah 27:11.

² Proverbs 1:20. This is usually translated “Wisdom cries aloud,” but the literal translation is “Wisdom’s cry.”

³ Samuel 2:3. This is usually translated as Knowledge, singular, but it is actually *daot*, the plural.

⁴ Elsewhere, the Mother’s Base is said to be two-thirds.

⁵ Ecclesiastes 1:2 and 12:8. Literally, “Vanity of vanities.”

⁶ Isaiah 58:8.

⁷ Genesis 27:30.

⁸ The name of Y H V H that is numerically 45, by writing with extra *alephs* in each letter: Y V D-H A-V A V-H A.

⁹ The word *D A M*, “blood,” is numerically 44. Adding *aleph* (1) makes A D A M, 45. Thus, the connection with the *Divine Name* M A 45.

¹⁰ *Zohar*.

¹¹ Exodus 3:6.

¹² The third son of Adam.

¹³ Isaiah 20:4.

¹⁴ *Hashufey Shes*. *Shes* means “Foundation.” According to the Midrash, he is called Seth because from him the world’s Foundation was laid.

NOTES TO CHAPTER ELEVEN

¹Deuteronomy 4:4.

²*Hashem Elohaychem*.

³*Dea* is completed Knowledge, practical Knowledge, as in *Da'at*. *Nevonim* refers to individuals of discernment.

⁴The 72-letter name spelled with Yuds.

⁵*Da'at* means “knowledge” and also refers to sex.

⁶1 Samuel 2:3.

⁷Genesis 25:24.

⁸*Tamim* means “pure,” with “o” added it becomes *taomim*, “twins.”

⁹*Vayaytzay*.

¹⁰Proverbs 20:5.

¹¹“Counsel in the heart of man is like deep water; But a man of understandings will draw it out” (Proverbs 20:5).

¹²Isaiah 27:11.

¹³Y H V H.

¹⁴*Zohar* portion of *Terumah*.

¹⁵Same footnote number in the text as previous footnote.

¹⁶Same footnote number in the text as footnote 14.

¹⁷Genesis 36:33. This refers to the death of one of the seven kings of Edom, Bela ben b'Or.

¹⁸Notes from Rabbi Menachem M. Halpern.

¹⁹Probably these fasts were done at intervals.

²⁰Progressive spelling.

²¹Deuteronomy 9:7. *Zahor, al tishkoch*.

²²Talmud, *Shabbat* 104a.

²³In “small count,” *mem* (40) corresponds to *daled* (4); *samekh* (60) corresponds to *vav* (6).

²⁴The letter *mem* makes a complete circle, marking off its center. The Talmud says the letters in the tablets were engraved completely through the stone; thus, this central part of the *mem* stood by itself in mid-air!

NOTES TO CHAPTER TWELVE

¹Talmud, *Berachot* 7a. Explanation of *tefillin* (phylacteries): There are two types of *tefillin*. The head *tefillin* consists of a leather box with two leather straps attached to its sides, creating a loop, with a knot at the other end of this loop. This loop is placed over the circumference of the head. The box is placed over the top of the forehead while the knot is secured at the nape of the neck.

²Referring to the head *tefillin*, which has four compartments.

³*Baruch Shem Kavod Malchuto L'Olam Va-Ed*. Said after the *Shema*.

⁴Talmud, *Berachot* 48b, *Shabbat* 30a, *Yuma* 38b, *Moed Katan* 28a.

⁵Talmud.

⁶Proverbs 22:4.

⁷Talmud, *Yerushalmi*, *Shabbat* 1:3.

⁸Proverbs 31.

⁹Y H V H.

¹⁰Genesis 29:25.

¹¹Song of Songs 2:6.

¹²The *Amidah*. Every prayer begins with sitting prayers and ends by standing and praying silently.

¹³*Zohar*.

¹⁴Proverbs 31:15.

¹⁵The hand *tefillin* go on the muscle of the arm, facing the heart; the head ones are put in the center point between the eyebrows, directly above the forehead.

¹⁶Talmud, *Berachot* 6a.

¹⁷We put *tefillin* on first, then chant.

¹⁸Lamed is numerically 30, which in small count is 3.

¹⁹Psalms 39:7.

²⁰On Shabbat we do not put on *tefillin*, but the aspect of *tefillin* is still present.

²¹ See *Zohar Chadash*, *Shir Hashirim* No. 205 in Sulam edition.

NOTES TO CHAPTER THIRTEEN

¹Genesis 2:21.

²Sleep. (Probably derived from the word *dormant*.)

³Genesis 2:21.

⁴Genesis 2:22.

⁵Genesis 2:21.

⁶Genesis 2:22.

⁷First *Amidah*. *Melech Ozer U'Moshia U'Magain*.

⁸Rachel is related to *Malkuth*.

⁹Genesis 6:4.

¹⁰Psalms 69:4.

¹¹Genesis 28:10.

¹²*Charon* has the same letters as *nachor*, rearranged.

¹³Another version says the sweetening for all these judgments.

¹⁴These letters represent the five kinds of sounds uttered by the mouth.

¹⁵Genesis 39:1.

¹⁶Genesis 41:50. Daughter of Poti-fera.

¹⁷Rabbi Shimon bar Yochai.

¹⁸Isaiah 57:16.

¹⁹Song of Solomon 1:12.

²⁰Nehemiah 9:6.

²¹The original text says *to be* angels; the revised version says as written.

²²Lamentations 3:23.

²³There seems to be missing text from the manuscript.

²⁴Genesis 6:3.

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THE AUTHOR WITH HIS DAUGHTER RACHEL GAVRIELLA

Eliahu Klein has taught Kabbalah and Hassidism for over twenty-five years throughout North America, England, and Israel. He apprenticed under some of the greatest Jewish spiritual teachers of this generation, including Rabbi Aryeh Kaplan, Rabbi Shlomo Carlebach, and Rabbi Shlomo Twerski of Denver. Rabbi Klein received a private *smichah* (rabbinic ordination) from the late Rabbi Aryeh Kaplan in 1983, and in 1995 he published *Meetings with Remarkable Souls: Legends of the Baal Shem Tov* (Jason Aronson). In 2001 he was a visiting scholar at the Oxford Centre for Hebrew and Jewish Studies, an affiliate institute of Oxford University in England. Rabbi Klein has taught at San Francisco State University and The Institute of Transpersonal Psychology, and is currently on the faculty of Chochmat Halev Jewish Meditation Center in Berkeley, California, and the Academy of Jewish Religion in Los Angeles. Along with writing meditative commentaries on the Bible, the Haggadah, and the Jewish prayerbook, he is completing a degree in Clinical Pastoral Education at the University of California San Francisco Medical Center. Rabbi Klein lives with his family in Berkeley.

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TRANSLATED AND WITH COMMENTARY BY

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